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A

SHORT AND AFFECTIONATE

ADDRESS

TO THE

ROMAN CATHOLICKS

OF

IRELAND.

DUBLIN:

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TO THE

KING.

SIR,

I PRESUME to lay theſe poor Endeavours to reform your *deluded* Subjects, at your MAJESTY's Feet.

I AM truly ſenſible that YOUR MAJESTY's firſt and principal Pleaſure will ariſe from the Conſideration of their *eternal* Happineſs. But, permit me, SIR, to obſerve, that what endangers the *eternal* Happineſs of a *Bigot* to the Church of *Rome*, neceſſarily endangers alſo, the *temporal* Tranquility of a *Britiſh* Subject—Endangers the Eſtabliſhment of YOUR Government;

the Liberty of YOUR People; and the Purity of the Reformed Religion.

THESE *Conſiderations*, as *they* had a very powerful Influence over me to *Write*, will I hope, I preſume be ſufficient *Motives*, with YOUR MAJESTY, to *accept*, this well-intended Performance.

THE *Machinations* of the See of *Rome* are never at Reſt. May the *Amighty* Protector of the Innocent confound their Devices, and *preſerve* YOUR MAJESTY and YOUR Crown, to YOUR remoteſt Poſterity. May ALL the People of this Land never, *never* forget the Cruelties of Papal Tyranny, and miſguided Zeal.—The *Sufferings* of the *Valleys of Savoy*,[a] — The *Hardſhips* of the *Count of Thouloufe*,[b] —The *Pride* and *Ambition* of *Innocent* III.— The *Uſurpation* of *Hildebrand*, and his *inſolent Treatment* of the Emperor

[a] Thuanus, L. 6. et 27.—Paul Counc. of Trent. L. 1.

[b] Thuanus Lib. 6. Henault, T. 1. p. 200.

Henry

Henry IV.[c] — The *Humiliation* of *Frederick*, by the *proud* Alexander,[d] —The *Attempts* of *Boniface* VIII. againſt *Philip* IV. of France,[e] — The *Diſtreſſes* of our *Henry* II.[f] — The *Devaſtations* of *theſe Kingdoms* under King *John*,[g] — The *Maſſacres* of *England*, —of *Ireland*,[h] — of *France*, —The *Aſſaſſinations* of the *two Henries of France*,[i] — Of the *firſt William of Orange*, — The *Powder Plot*, — The *faithleſs Edict* of *Nantes revoked* in 1685. — Of theſe, — of numberleſs *other* Cruelties, Perfidy and Ambition, founded, and acted on Popiſh,—on

[c] Richerus de Eccles. et Politic. Poteſtate. Uſſerius—Henault T. 1. p. 190.

[d] Pope Alexander III.—Uſſer. Bower's Lives of the Popes.

[e] Recherees d' Etienne Paſquier L. 3. C. 7. Henault T. 1. p. 256.

[f] Polyd. Virg. in Henric. II. L. 13.—Rapin.

[g] Polyd. Virg. in Joan. L. 15. Henault. T. 1. 201.

[h] Orrery's Letters to Father Welch, — Temple.—

[i] Hiſtory of Clement the Dominican. Thuan. L. 96.

Helliſh

Helliſh Principles; by thoſe who rejoice to waſh their Footſteps in Proteſtant Blood. From ſuch may GOD preſerve YOUR MAJESTY, and YOUR *Dominions* for *ever:* And may ALL YOUR Subjects ſubmit chearfully, dutifully, and affectionately (and eſpecially at this Juncture) to the BEST of KINGS, and to *thoſe* who are in *Authority* under HIM, is the hearty Prayer of,

SIR,

YOUR MAJESTY's

Moſt Dutiful Subject, and

Moſt obedient Servant,

WILLIAM WATKINS.

A

SHORT AND AFFECTIONATE

ADDRESS, &c.

My Brethren,

THE Glory of God, the love of Truth, and the Regard for the Souls of my Fellow-creatures, oblige me to be very ſerious with you in the following Matters; relating to our moſt holy Religion, as it is delivered to us by our bleſſed Saviour, and his Apoſtles, in the New Teſtament: And ſurely this is a Matter of ſuch Concern and Importance, that you cannot do leſs than read and examine what I have to offer to you on this Occaſion.

THE Goſpel alone points out to us the Way of Salvation, through Jeſus Chriſt. There is no other Way, nor *any other Name*, whereby we can be ſaved*. The Scriptures alone ſhould be our Guide. For this Reaſon our Saviour commands us to *Search* the *Scriptures*; becauſe,

* Acts iv. 12.

ſay he, *They are they which teſtify of me**. Does our dear Redeemer ſo ſtrictly charge us to *Search* the *Scriptures*, in which, and in which *only* are to be found the Rules of our Faith and the Meaſures of our Practice? How then can any Man forbid the Uſe of them? To ſearch them ſignifies to read them carefully, ſeriouſly, and frequently. To tell you that you are not fit Judges, therefore you muſt not read them, is a very great Impoſition upon you. Our bleſſed Saviour thought every Man of common Senſe, a fit Judge, in reſpect of thoſe things, which are neceſſary to Salvation; and therefore abſolutely commands every *one*, without Diſtinction, to ſearch them: And to ſuch there is a Promiſe of the Aſſiſtance of the Holy Ghoſt †. A good and honeſt Heart, is a very fit Qualification, with a common Capacity, to read the Scriptures. The Son of God commands you to read, and to ſearch them; vain Man will forbid you. Need I aſk you, whom you are to believe, and follow—whether God or Man? Can any thing be more abſurd and fooliſh, than to truſt our eternal Happineſs, or Miſery, to any mere Man in the World, and neglect the Study of the Holy Scriptures, on which *alone* we *ought*; on which alone we *may* ſafely depend? By ſtudying theſe ſacred unerring Scriptures, you may *prove all things*, and know whether the Doctrines, delivered to you, be of God, or of Men only. St. Paul bids you to *prove all things*, § *then*, and not before, to *hold faſt* to *the Profeſſion of your Faith*, once *delivered* to *the Saints*. But to hold faſt to any

* John v. 39.
† Epheſ. i. 17.
§ 1 Theſ. v. 21.

any thing before you prove it, by the word of God, is mere Credulity and Obſtinacy. Becauſe you build on another Man's Foundation, which may be true, and it may be falſe; the Word of God never errs, never deceives any Man. Our Saviour chides the People for being wholly led by their Teachers, without examining themſelves whether thoſe things were really true. *Why of yourſelves*, ſays he, *did ye not judge of what is right?* *

PRAY conſider the Conſequence of believing the Doctrines, and Traditions of Men, which too many do, for want of knowing the Holy Scriptures. If *we*, (the Apoſtles) ſaith St. Paul, or, *an Angel from Heaven, preach to you any other Goſpel, than what ye have received, let him be accurſed* †. You ſee that St. Paul, *who laboured more abundantly than all the Apoſtles*, § *and was taken up into the third Heaven* ‖, chargeth us, that if *he* or an *Angel* from *Heaven*, was to preach any other Doctrine, than that delivered by Chriſt, they were not to be believed; but were to be abhorred, and rejected, as falſe, and curſed Teachers, who plainly had a mind to impoſe upon poor ignorant Souls. Therefore, my dear fellow Chriſtians, (for ye are ſuch to me) let me perſuade you, ſeriouſly and impartially, to conſider, that if any Teacher will *preſume* to act ſo contrary to God's, and the Holy Apoſtles moſt ſtrict Commands; and preach or pray in an unknown Tongue, and deny us the Uſe of the

* Luke xii. 57.
† Gal. i. 8.
§ 1 Cor. xv. 10.
‖ 2 Cor. xii. 2.

Holy Scriptures, in the Purity of that Language which we do underſtand, his Deſign muſt be to lead us into Error. Obſerve what the Apoſtle ſaith. *Except* * *ye utter by the Tongue, Words eaſy to be underſtood, how ſhall it be known what is ſpoken?* Therefore, if *I know not the meaning of the Voice, I ſhall be to him that ſpeaketh a Barbarian, and he that ſpeaketh a Barbarian unto me. In the Church I had rather ſpeak five Words with my Underſtanding, that by my Voice I might teach others alſo, than ten thouſand Words in an unknown Tongue.*

If I come unto you, ſpeaking with Tongues unknown, what ſhall I profit you, ſaith the ſame Apoſtle. Pray what Profit can the poor ignorant People have, when the Prieſt ſpeaks Latin to them—the one is a Barbarian to the other, not knowing a Word that is ſaid.

THERE is but one Goſpel, and one Faith, which was preached by Chriſt and his Apoſtles; and all along carefully conveyed down to us in the New Teſtament, in ſpight of all it's Enemies; and faithfully tranſlated from the original Greek, into all the different Languages, wherever it has been preached; that the meaneſt Capacity may be edified, and underſtand every Article of Faith, and every Branch of Duty therein contained which is neceſſary to Salvation. That whenever he ſees any thing propoſed, or impoſed upon him, by cunning and deſigning Men, contrary to the word of God, he may reject it with Abhorrence.

You

* 1 Cor. xiv. 9. and the following Verſes.

You ſee plainly the *Duty*, the *Neceſſity* of ſearching the Scriptures, as they *alone are able to make us wiſe unto Salvation* *.

Timothy is commended for knowing the *Scriptures from a Child*, St. Paul, when he preached, bid his Hearers not depend on his Authority but to *ſearch* and *examine* the Scriptures, whether the Doctrine he taught them, did agree with the Scriptures or not. Every honeſt Man, who taught the Truth only, would have done ſo. And we read that they followed his Advice and did *ſearch the Scriptures daily* †. The Scriptures tell us—That the Bereans were more noble than thoſe of Theſſalonica §. Why were they ſo? Not more noble in reſpect of Blood, Titles or Riches; but, becauſe *they received the Word, with all readineſs of Mind, and ſearched the Scriptures daily, whether theſe things were ſo* ‖ There cannot be a more noble Diſpoſition than to hear and examine the Truth, and to be open to Conviction.

There are a great Number of Texts to the ſame Purpoſe, which evidently prove that *all* Chriſtians ought to ſtudy the Scriptures, and to be their own Judges in matters relating to their own Salvation. This Study of the Holy Scriptures, Day by Day, would render us more capable of underſtanding what we hear, and are taught, and prevent our being ſo eaſily impoſed upon, as

* 2 Tim. iii. 15.
† Acts xviii.
§ Acts xvii 11.
‖ Acts xvii. 11.

too many are, for want of daily reading, and ſearching the Scriptures, the primitive Fathers of old, after the manner of the Apoſtles moſt ſolemnly adviſed and charged the primitive Chriſtians to ſtudy the Scriptures. St. Auguſtine ſpeaks thus.—"Don't think it ſufficient to hear "the Scriptures in the Church, but let it be alſo "in your Houſes at home." Origin ſaith,—"Would to God we *all* would do, as it is "written, *ſearch the Scripture.*" St. Chryſoſtom admoniſhed the People.—"Ye Laymen, ye "Men of the World, get the *Bible*, that moſt "wholeſome Remedy of the Soul; if you will "do nothing elſe, yet read the New Teſtament; "St. Paul's Epiſtles; and the Acts of the "Apoſtles; that *they* may be your continual "Teachers." How very few of you have, at this time, the Holy Bible in your Houſes. But inſtead of it, you have Books of Maſſes, ſtuffed with imaginary Stories and Legends of imaginary Saints, which never had a Being.

THE Apoſtles and primitive Fathers, charge us to get the Holy Scriptures, to read and to ſearch them. But the Church of Rome, doth boldly and preſumptuouſly contradict this; and ſhe tells you that you are not to get and to read the Scriptures: very well knowing, that if you did read and examine them, you would be able to find out, how they have perverted and wreſted them, for worldly Purpoſes. Thoſe who have never been taught to read, the ſacred Scriptures, loſe one of the greateſt Pleaſures in this World, and are greatly to be pitied. God, it is to be hoped, will be merciful to them, and lay it more to the charge of thoſe, who lead them aſtray, than require it at their Hands, who have been kept

kept in ſuch extreme Ignorance. But, for ſuch as *can* read, and may have Opportunities to examine thoſe Doctrines, which are impoſed upon them, by comparing them with the Word of God, and will not do ſo; certainly *they* are *very blameable*, and cannot plead Ignorance. God will call ſuch to Judgment for their wilful Negligence and Perverſeneſs, becauſe they obſtinately chuſe to rely on Man, whoſe Intereſt it may be to deceive, rather than take the Word of God himſelf ſet forth in the Holy Scriptures. The *Word of God is the Sword of the Spirit* *, and *all Scriptures are given for Information, and are profitable for Doctrine and Inſtruction.*

O Bleſſed God! Who haſt cauſed all Holy Scriptures to be written for our Learning; grant that we may in ſuch wiſe *hear* them, *read*, *mark*, *learn*, and *inwardly digeſt* them, to the Glory of thy Holy Name; and for the Salvation of our immortal Souls, through Jeſus Chriſt our only Lord and Saviour. *Amen and Amen.*

For Want of reading and ſearching the Holy Scriptures, which *alone* direct us to ſuch things as we ought to believe and practice; we have been ſhamefully led into great and dangerous Errors, as our Saviour obſerved to the Sadducees: *Ye do err, not knowing the Scriptures* †.

Some of theſe Errors, I ſhall point out to you in as few Words as poſſible, that you may compare them with the Holy Scriptures; and

* Eph. vi. 17. 2 Tim. iii. 16.
† Mat. xxii. 29.

may God give you Grace and Courage to do to effectually; and may his Holy Spirit direct and keep you in the right Way.

AMONGST many other Errors and Corruptions of the written Word of God, now held in the Church of Rome, are these that follow.

1. Half Communion.
2. Transubstantiation.
3. Adoration of the Host.
4. Invocation of Saints.
5. Honour given to Images.
6. Celibacy of the Priest.
7. Auricular Confession.
8. Works of Supererogation.
9. Penance.
10. Purgatory.
11. The Pope's Supremacy and Infallibility.

OF Half Communion, that is, giving the Bread only, and denying the Cup to the Laity, or the People.

THIS is hard upon you, and quite contrary to our blessed Saviour's Command and Institution. He instituted the Sacrament of his Body and Blood in Remembrance of him, and for effectual means of Grace, calling it the *Communion* of his Body and Blood; and the Cup is particularly said to be the Cup of Blessing, and the *Communion* of the Blood of Christ *. You see it is a Communion of those invaluable Blessings Christ hath purchased for us, and a thing in common to *all*, who are to acknowledge together the Death

* 1 Cor. x. 16, 17.

Death of Chriſt: But it cannot be a Communion, or a thing in common, if the Prieſt alone takes it, and denies it to the People. But the Teachers of your Church, in order to make you eaſy in *this*, as in *other* ſuch matters, that is, to impoſe upon you any thing they have a mind to, gravely tell you, that in all Fleſh, there is ſome Blood, and that you have the Blood in the Bread.

Is it poſſible you can believe it? If it is ſo, why will not the Bread alone ſerve the Prieſt, as well as the People? Strange Impoſition! You all know that Fleſh may be ſo dried, as to have no Blood in it: But that a Wafer never had, nor ever can have any Blood in it, is very evident. They may as well deny you the Bread, and give you the Cup only, and then tell you, the Fleſh is contained in the Blood. Strange Power of your Church! What Inſtitution, what Commandment, can ſtand at this rate? Chriſt's Inſtitution and Commandment is, to partake of *Both*; and, as foreſeeing this taking away of the Cup from you, his very Words are, *drink ye all of this* *, and it is there ſaid they *all* drank of it †. Your Church *now* ſays, tho' ſhe never thought of it for fourteen hundred Years, that as none but the Apoſtles were preſent with Chriſt at the laſt Supper, ſo none but the Prieſts ſhould drink of the Cup. This Reaſon is abſurd. For, if the Apoſtles only, and conſequently all their ſucceſſors the Prieſts, were by this Inſtitution to receive the Cup, excluſive of the Laity; ſo by the ſame Inſtitution, the Apoſtles, and Prieſts, only, were to receive the Bread, excluſive of the People: Therefore they

* Mat. xxvi. 27.
† Mark xiv.

they may as well deny you the Bread, as deny the Cup But in Truth, nothing can be clearer, than that all Chriſtians are, by this Inſtitution, obliged to uſe the *Bread*; ſo is it equally clear, that by the ſame Inſtitution, all Chriſtians are as indiſpenſably obliged to receive the *Cup* alſo. The Apoſtles, at the laſt Supper were *not* acting in the Quality of Prieſts. Jeſus Chriſt Himſelf, then performed the Office of a Paſtor, and the Apoſtles were his Flock, and ſo did partake of the laſt Supper as Diſciples only, as all faithful Chriſtians ever ſince have done. Beſides give me leave to tell you, that herein you contradict your own Doctrine; for your Church forbids the Prieſts themſelves, to receive the Cup, excepting thoſe who perform the Service. The Apoſtles did *not* perform the Service, it was their Maſter performed it; and you own that all the Apoſtles drank of the Cup. Why, therefore, will they deny it to their Prieſts? The *Blood* of Jeſus conveys Pardon of Sins to *all* truly penitent and faithful Chriſtians, Laymen as well as Prieſts. It is by the *Blood* of Jeſus, ſhed and ſeparated from his Body, that Remiſſion of Sins is obtained, of which we keep up a Remembrance in the Sacrament. And this Remembrance cannot be kept up, by the uſe of the Bread alone, without the Wine, which hath a peculiar Relation to his Blood ſhed or poured out. *It is the Blood of the New Teſtament, which is ſhed for many* for the Remiſſion of Sins *. *And as often as ye eat this Bread, and drink of this Cup, ye do ſhew the Lord's Death, 'till he come* †. So that *all* Chriſtians muſt neceſſarily *drink* of this *Cup*, as well as eat

* Mat. xxvi. 28.
† 1 Cor. xi. 26.

eat of the Bread, to ſhew the Lord's Death Chriſt died for the People as well as for the Prieſt.

Let a Man (every Man) *examine himſelf, and ſo let him eat of that Bread, and drink of that Cup* *. This is ſpoken by the Apoſtle to the People of Corinth; and it is very plain from this, and the foregoing Chapter that the People of Corinth did drink of it. St. John ſaith, *Verily, verily, I ſay unto you, except ye eat of the Fleſh of the Son of Man, and* DRINK *his* BLOOD, *ye have no life in you* †. So that your Church will, as far as in her lies, deprive the poor People of eternal Life, becauſe ſhe does not permit you to drink of the Blood of Jeſus.

YOUR own Pope Gelaſius calls it Sacrilege to *deny* the *Cup* to the Laity; and he commanded that they who would not drink of the Cup, ſhould be denied the Bread alſo. The *Wine* as well as the *Bread* was given to *all*, without Diſtinction, and without Interruption for fourteen hundred years, until the ‖ Council of Conſtance took it away from the People. The Words of that very Council are remarkable. The Words are theſe. "Tho' *Chriſt himſelf*, adminiſtred "both *Bread* and *Wine*; tho' in the ſame man-"ner, the *primitive* Church, *faithfully* adminiſtred "*both*; yet, *We* pronounce that Prieſt, to be "excommunicate, who ſhall *dare* to give the "*Cup* to the People." Fine Words! you ſee they are, according to their own Confeſſion, con-

* 1 Cor. xi. 28.
† John vi. 53.
‖ 13 and 21 Seſſion.

contrary to Chriſt's holy Inſtitution, and the Uſage of the Church for fourteen hundred Years.

To excuſe this Sacrilege, as your Pope Gelaſius very juſtly terms it, they have invented, what *they* call ſix Reaſons for it, in their Catechiſm.

1. The Danger of ſpilling the Wine.
2. The Wine ſticking to the Beard; as if there were no Beards in our Saviour's Days.
3. Of it's turning ſour.
4. For Health's Sake.
5. Becauſe Wine was dear in ſome Places.
6. That whole Chriſt is under each Species.

Muſt not every one, who is a degree wiſer than an Idiot, be able to ſee how ſilly theſe Reaſons are? But it ſeems the Church of Rome muſt be obeyed, and believed too, in whatever ſhe commands, tho' directly contrary to the poſitive Commands of Chriſt, the Uſage of the Church, and againſt the common Senſe of all Men.

Of TRANSUBSTANTIATION.

Transubstantiation, is an Article of Faith in the Church of Rome, impoſed by the Council of Trent. And the moſt extraordinary Article it is, that was ever invented, and impoſed upon Men, ſince the Creation. Of all the Prieſtcraft, in all Countries, and in all Ages, even among the moſt ignorant, nothing ſo abſurd was ever offered to the People.

My

My dear Brethren, The firſt Inſtitution of the Sacrament of the Lord's Supper, was thus: Our Bleſſed Saviour juſt before he ſuffered, *bid his Diſciples go into the City to ſuch a Man, and tell him, The Maſter ſaith, my Time is at Hand; I will keep the Paſſover at thy Houſe* *: At the Time of Inſtitution our Saviour was then fulfilling a Type of himſelf which was the *Paſſover*. Every one who has read his Bible, muſt know that the Jewiſh Paſſover was a Type of Chriſt's ſuffering; for St. Paul ſays, *Chriſt our Paſſover is ſacrificed for us.* †

And our Saviour, at the laſt Supper, ſpake in the ſame Phraſe, or Form of Words, as was cuſtomary with the Jews at the Paſſover. Moſes ſaid, *this is the Paſchal Lamb, which was ſlain for us in Ægypt.* Our Saviour ſaid of the Bread, *This is my Body.* Moſes, when the Blood was ſprinkled, ſaid; *This is the Blood of the Teſtament*, And Chriſt ſaith, *This is the Blood of the New Teſtament.* No Mortal ever underſtood the Words of Moſes in a *tranſubſtantial* Senſe; why ſhould any underſtand the Words of Chriſt to be ſo, when he only followed the Form of Words uſed at the Paſſover? This Form of Words made it familiar to the Apoſtles. Had there been any Tranſubſtantiation in them, certainly the Apoſtles would have wondered, and would have aſked their Maſter how ſuch a Thing could be? As Nicodemus did when our Lord urged the Neceſſity of Regeneration. It is very manifeſt that neither of them could be ſo. Our Bleſſed Saviour, *on the*

* Math. xxvi. 18.
† 1 Cor. v. 7.

the ſame Night that he was betrayed, took Bread; He bleſſed, He brake it, and gave to them, ſaying, This is my Body which is given for you. *

THIS was before he ſuffered, His Body alive, and whole; how then could the *Bread* he held in his Hand, be *poſſibly* his real Body; Or, the Wine in the Cup his real Blood, when not a drop of it had been ſhed? He muſt mean no more, than that the Bread and Wine, he then conſecrated, were Figures of, and repreſented his Body to be broken, and his Blood to be ſpilled, for the Sins of the whole World; and that all his Followers ſhould do this for ever after in *Remembrance of Him*? †

THESE Figures are very common in our Saviour's Diſcourſes in ſeveral Parts *of the Goſpel*; *as I am the Door*, ‡ *I am the Vine*, § *I am the Bread of Life*, * *Deſtroy this Temple*, (His Body) *and I will raiſe it in three Days*, † Can any Mortal ſuppoſe he was any of theſe, but in a figurative Senſe? you may as well imagine that he was a *Door*, a *Vine*, &c. as that the Bread and the Wine were his real Body and Blood. Further, our Saviour ſays, *This Cup is the New Teſtament* in my Blood: Surely by the *Cup*, muſt be underſtood the *Wine* in it; for the *Cup itſelf* could not be the Teſtament. And that the Elements of Bread and Wine *did not* change their Nature, *Our*

* Mark xiv. Ch.
† Luke xxii. 19.
‡ John x. 9.
§ John xv. 1.
* John vi. 35.
† John ii. 19.

Our Lord himſelf tells us, when he calls the Wine *after Conſecration*, nothing more than *this Fruit of the Vine*. * It was never taken in any other ſenſe by the Apoſtles, and primitive Chriſtians, as may be ſeen in Tertullian, Theodoret, † Origen, &c. And long after them, your own Pope Gelaſius ſays, "that the Sacrament of the "Body and Blood of Chriſt which we take is a "divine Thing, by which we are made *Partakers* "of the divine Nature; and, *yet*, it ceaſes not "to be the *Subſtance* and *Nature* of *Bread* and "*Wine*; and certainly the Image and Similitude "of the Body and Blood is celebrated in the "myſtery," ‡ St. Auguſtine ſays, "If Sacra-"ments did not bear ſome Similitude to the "Things, of which they are the Sacraments, "they would not be Sacraments at all; but from "this Similitude or Likeneſs, they take the "Names of the Things themſelves."

And St. Chryſoſtom, ſpeaking of the Veſſels, in which the Sacrament was put, ſays, "In *them* "*is not the true Body* of Chriſt, but the *Myſtery* "of his Body is contained in them." §

It is not only abſurd, to ſuppoſe the Bread and Wine to be changed into real Fleſh and Blood; but the very thought of it is ſo ſhocking and groſs, that

* Matth. xxvi. 29.

† The Bread and Wine, the Symbols of our Lord's Body and Blood, depart not from their own Nature; for they remain in their former Eſſence, and Figure and Shape, and are viſible and ſenſible, ſuch as before they were. Dial. 2.

‡ Gelas. contra Neſtorium,

§ Ep. xxiii. and contra Fauſt. Manich. L. x. c. 11.

that it is amazing it could ever enter into any Chriſtian's mind. For who can think of gnawing the Fleſh, and ſupping the Blood of Chriſt without Abhorrence? And if it was poſſible to eat it, (which it is not, for Chriſt's Body is in Heaven) it would not be of as much Service, as the partaking of it, in a figurative and ſpiritual Senſe. For it is the *Spirit that quickeneth, the Fleſh profiteth nothing*, as our Saviour ſaith on this very Occaſion: * By partaking of the conſecrated Bread and Wine, which *repreſent* his Body and Blood, we *Spiritually dwell in Chriſt, and Chriſt in us.* He is as cloſely united to our Souls by the Holy Spirit, as the Food which we eat is united to our Bodies.

We *do this in Remembrance of him.* And further, we do believe that *this* is a *mean* and *Inſtrument*, whereby *Chriſt and his Salvation is given to all* true Believers: *And* whereby, we are ſtrengthened to receive and feed upon Chriſt, by preſent *Acts* of *Faith*, while we partake of the outward Elements. Chriſt the Bread and drink of Life is really in *theſe Signs* conveyed to us, and received by us thro' Faith.

But the Church of Rome thinks not this ſufficient; but muſt have you believe that the Bread and Wine is tranſubſtantiated, that is, is *changed* into the real ſubſtance of Chriſt's Body and Blood: Tho' it could anſwer no End, if it was ſo. All our Senſes contradict it. But that Church tells you, you are not to believe your Senſes: and aſks you, why you do not believe this ſame Tranſubſtantiation, as well as the Myſteries of the

* John vi. 63.

the Trinity and the Incarnation. Surely this is Blaſphemy with a Witneſs. Would they have you believe *their* wild Inventions, and abſurdities, and put them on an equal Foot, with the Revelations of Almighty God?

We believe the Trinity and Incarnation, and we are bound to do ſo, both on account of their being expreſsly and poſitively revealed to us by God himſelf, in the holy Scriptures, and alſo becauſe they do not conttadict our Senſes and our Reaſon, tho' we cannot comprehend them. Tranſubſtantiation is no where revealed in Scripture, but on the contrary is an Article of Faith, invented, and enforced by a Pope and his Council; and is ſo very abſurd, as to contradict all Reaſon, and every Senſe the great Creator hath given to Man, by which he is bound to form his Judgment, and ground his Belief. Moreover, this Doctrine of Tranſubſtantiation, is not only abſurd and impoſſible, but exceedingly ſinful, for it obliges you to be *Idolaters*, and to *worſhip* a piece of *Bread*, as your God, which is horrible Idolatry. It is like that Idolatry ſo ſcornfully reproved by the Prophet, which was ſubſtituting a piece of Wood for their God, of part thereof they made a Fire, to boil and to roaſt with, and to warm themſelves at, and with the reſidue thereof they made a God. *

Adoration of the Hoſt is altogether as wicked, and altogether abſurd. To take a piece of Bread which the Vermin deſtroy, and to ſet it up for your God, is as rank Idolatry as ever a Pagan

* Iſa xliv. 18.

Pagan was guilty of, in worſhiping a red Piece of Cloth, fixed to the end of a Stick. The Words of the Prophet come home to you; *you have not known, nor underſtood, for your Eyes are ſhut, and ye cannot ſee, and your Hearts that ye cannot underſtand.*

THE Church of Rome hath ſhut your Eyes, and ſhe forbids you to open them, on Pain of Damnation; and that you ſhould believe and obey her, with ſuch implicit Servility, in all her Impoſitions, is almoſt as ſtrange a thing, as the Doctrine ſhe hath invented to deceive you with. God give you Underſtanding, and deliver you from this Darkneſs of vain Men, to that Light which ſhineth with ſuch Luſtre in the Holy Scriptures.

GIVE me leave to acquaint you farther, that the Doctrine of Tranſubſtantiation doth ſhake the very Foundation of Chriſtianity: For the Grounds on which we fix our Chriſtian Faith, are the Teſtimonies of Chriſt and his Apoſtles, as related in the New Teſtament. The Apoſtles eſtabliſhed the Truth of the Chriſtian Religion, by proving that it was impoſſible for them to be miſtaken in what they affirmed of Chriſt and his Doctrine.

ALL their Senſes were fully ſatisfied.—They converſed with him.—They *heard* his precious Truth, with their *own Ears*.—They *ſaw* his wonderful Miracles, with their *own Eyes*.—They handled his Body with their *own Hands*.—In ſhort, *all* their *Senſes*, received the fulleſt Conviction of what they had *ſeen*, *heard*, *feeled*, and *believed*. So at the laſt Supper, when our Bleſſed Redeemer held the *Bread* in his Hand,

and

and ſaid, *This is my Body*, they underſtood it in no other Senſe, but that it was a Figure, or a Repreſentation of his Body to be given for all faithful and obedient Chriſtians. *After* Conſecration, they ſaw the *ſame unchangeable* Bread; they felt it, they ſmelled, they taſted it; All their Senſes very readily agreed to the Truth. And the Truth of the Chriſtian Religion cannot be proved, but by our Senſes, as St. John affirms *, *That which we have heard, which we have ſeen with our Eyes, and looked upon, and our Hands have handled: It is that we declare unto you.*

OUR Bleſſed Lord appeals to the *Senſes*, when he condeſcended to eat with his Diſceples after his Reſurrection. He bid them handle him, &c. Therefore, if our *Senſes* help to *prove*, (and in Truth they do) the Chriſtian Religion, *that* which *contradicts* our Senſes, muſt help to *overthrow* it, which Tranſubſtantiation effectually doth.

SUPPOSE one of your Prieſts ſhould endeavour to convert a Heathen to Chriſtianity; and ſhould tell him, "Look on this Wafer, we Chriſtians "call it the Hoſt, and ſay it is the very ſubſtan-"tial Body, the very Fleſh and Blood of Chriſt, "and not a Wafer any more." How can that poſſibly be, ſays the Heathen? My Senſes prove to me, it is nothing ſtill but a Wafer. How then can I believe it to be a God? A God that made the World and redeemed it? And you ſay too, that Chriſt was alſo a Man, like unto you or me: How can a Man's Body, five or ſix feet high, and proportionably big, be thruſt into this ſmall Wafer?

* 1 John i. 1, 3.

Wafer? And beſides you ſay that Chriſt had but *one* Body, how can that one Body, be at the ſame Time, in a hundred different Wafers, in as many different Places? Your Prieſt will reply, Sir, you *muſt* believe it, for our Church commands you to believe it, therefore you muſt not make uſe of your Senſes to contradict it. Is it ſo, returns the Heathen? Pray prove to me that there ever was ſuch a Perſon as this Chriſt; that he always told the Truth, and did ſuch great things as you ſay of him. I appeal, my dear Brethren, to your ownſelves, what Anſwer, even an Apoſtle, was he there, could give the Heathen, but this—that he ſaw his Miracles—heard his Doctrine—was Eye-witneſs to his Sufferings and his Death—that he ſaw him, handled him, and converſed with him after his Reſurrection from the Dead. What could the Heathen ſay to all this, but that, "You ſpeak "great things of Chriſt and his Religion; you "have heard and ſeen wonderful Proofs of this "important Truth. You lay the whole Streſs, "and very juſtly you ſhould, on all your Senſes; "your Hearing, Seeing, Feeling. But, pray "may not *I* truſt as much to *my Senſes*, as *you* "truſt to *your's?* Will you pretend, will you "preſume to perſuade me, that I ſhould *believe*, "and *rely* on your's, or on any other Man's "Senſes, when at the ſame Time you forbid me "to believe my own? I am certain that by my "*Seeing*, *Feeling*, *Smelling*, and *Taſting that* "which *you* call the *real Body* and *Fleſh* of "Chriſt, is *no more* than a Wafer, a Piece of "Bread. My own Senſes aſſure me of this, "and it is on your Senſes only (as you acknow-

"ledge)

" ledge) that you depend upon, that there ever
" was ſuch a Perſon as Jeſus Chriſt, who ſaid and
" did ſuch Glorious things.

Is not this plain, and ſelf-evident to any one, who is not obſtinately determined to believe the Church and the Prieſt, let them ſay, and command what they will?

THIS abſurd Doctrine of Tranſubſtantiation, was firſt impoſed, eight hundred Years after Chriſt's Death, by the Council of Lateran*. Which was the ſame Council, that decreed the Lawfulneſs of dethroning and murdering Kings, and abſolving their rebellious Subjects for ſo doing. How then can they preſume to make any Compariſon between the Sacred Myſtery of the Trinity, revealed by God himſelf, and the abominable, idolatrous Invention of deſigning, wicked Men?

YOU ſee, my dear Brethren, the Folly, the Danger of ſuch Doctrines, as Tranſubſtantiation, and Adoration of the Hoſt.

WORSHIPPING the Wafer is as great Folly, and as prophane Idolatry, as ever a Pagan was guilty of, in adoring the Sun and Moon. To the Pagan, who has no Divine Revelation to guide him, the Sun would naturally appear his God. But *you* are inexcuſable, who, have had Divine Revelatiou, the Holy Goſpel, which poſitively forbids Worſhip to any Creature whatever. And yet, you will not be guided by the unerring Word

* And afterwards confirmed by the Council of Trent.

Word of God, but by the Subtility, and Craft of worldly minded, and overbearing Men.

PERMIT me to ſhew you yet farther, that if there could be ſuch a thing as Tranſubſtantiation, (which you plainly ſee is impoſſible) I ſay, if there *could be* ſuch a thing, yet the Wafer, the Bread or the Hoſt, call it what you will, cannot always be changed into the Body of Chriſt. That is, you cannot be ſure that it is ſo changed. For the *right* Conſecration of this Hoſt depends upon three things, at leaſt, according to your Church's Confeſſion. Firſt, That the Words of Conſecration be *rightly* ſpoken: Secondly, That he who ſpeaks them, be a *lawful* Prieſt: And, Thirdly, That the Prieſt ſpeaks the Words with an *Intention* and *Meaning*, to make a Body of Chriſt, of the Wafer.

IF *any* of *theſe* be wanting, then there can be *no Conſecration*. The Bread is Bread ſtill, as your Church doth confeſs and allow. Now conſider, *one* or *all* theſe Requiſites may not happen; therefore, I will appeal to yourſelves, whether any one can at *any* Time, much leſs at *all* Times, when he is preſent at the Maſs, and worſhippeth the Hoſt; whether, I ſay, he can be ſure, that the Conſecration is performed with all thoſe three things abſolutely requiſite? Among other Requiſites for the right Conſecration, the Rubric of the Maſs ſays, that if the Wine is made of four Grapes, or the Grapes not ripe, there is no Sacrament. How can you know this, who never taſte the Wine? How can you know whether the Prieſt hath ſpoken the Words *rightly*, when you cannot hear him pronounce them? Or how can you be aſſured that he who ſpeaks, or rather whiſpers

whiſpers them, is a true and lawful Prieſt? Before you can be aſſured of this, there are ſeveral things neceſſary, which is impoſſible for you to know. As to the *Intention* of the Prieſt, which is ſo eſſential in this Conſecration, none but God can poſſibly know. He may be an Atheiſt, or an Infidel as too many are. Or, he may not believe Tranſubſtantiation, as many more do not believe it, as they have themſelves afterwards confeſſed. Again if the Prieſt intends to conſecrate *ten* Wafers, and afterwards *eleven* be found, then *none* of them are conſecrated, as your Church holds, becauſe the Prieſt intended *ten* only; and it cannot be known which theſe are. It is ſtrange they cannot be known from the other, if there be ſuch a thing as Tranſubſtantiation. For the Difference, between a Wafer, between Bread, and the Body of our Lord, muſt be at once viſible, muſt be infinite, and therefore eaſily diſtinguiſhable.

Be your own Judges; and you muſt confeſs, that whether there be ſuch a thing as Tranſubſtantiation or not, the *Worſhipping* of the *Hoſt*, is direct Idolatry even according to the Rules of your own Church.

I have one ſhocking Inſtance on Record, to give you, before I conclude this Subject, which proves the Certainty of the Elements remaining of the ſame Subſtance and Nature *after*, as they were before, Conſecration. Take it as delivered by a very candid Writer of your own Church, who was a Prieſt, and a Doctor of the Sorbonne. "The Emperor Henry VII. being on his way "from Piſa to Apulia, died at the Caſtle of "Bencovent, on the 24th of Auguſt, 1314,

" being poiſoned by a Dominican Friar, called " Peter de Chateau Renaud, who gave him the " *poiſoned Hoſt.*" *

SURELY if there had been a Tranſubſtantiation of the Elements to the real Body of Chriſt, they could not have had that deadly poiſonous Effect in them.

WILL you anſwer me this Queſtion? Why are the Cautions given in the Canon of the Maſs, that the conſecrated Elements be ſecured from Dogs and Vermin? A plain Proof, that the Compilers of thoſe Rules were of Opinion, that the conſecratad Elements retain their natural Subſtance and Properties.

OF WORSHIPPING IMAGES.

THE Excuſes you make for Worſhipping Images are abſurd in themſelves, as well as contradictory to the Holy Scriptures. You ſay you do not worſhip the Image, but to put you in Mind of Chriſt and the Saints. You muſt have a cold Heart, if you cannot think of God without an Image, or a Croſs, before your Eyes. In Support of this Worſhip you quote Scripture, that is, pervert it. The Brazen Serpent in the Wilderneſs is your Example. Can you imagine this Excuſe will paſs with any Man of common Senſe, who hath read his Bible? The Brazen Serpent was ſet up as a Cure for thoſe, who had been bitten by Serpents in the Wilderneſs, by looking

* Dupin in his Eccleſ. Hiſt. Page 502—207. 2 Vol. Fol. Ed.

on

on it. And it was erected by God's own Order and Appointment. And it was alſo a Type of our Saviour being lifted on the Croſs. For as *Moſes lifted up the Serpent in the Wilderneſs, ſo muſt the Son of Man be lifted up.* *

WHO commanded *you* to erect Croſſes, and ſet up Images, and then fall down and worſhip them? The Holy Scriptures every where forbid it. You ſay that you do not worſhip the Image as God.—It may be ſo, and yet you are guilty of Idolatry.

THE Iſraelites made a Golden Calf, and fell down before it. You cannot ſuppoſe they thought it was God, that God which brought them out of Ægypt; but for all that, we are told in Scripture that they were guilty of Idolatry, and that the *Anger of the Lord was kindled againſt them,* † and he very ſeverely puniſhed them for it, as he will puniſh every Idolater. ‡ Or could Solomon think that Aſhtoreth the Goddeſs of the Sidonians, and Milcom the Abomination of the Ammonites to be the Supreme God, and yet he is heavily charged with Idolatry.

YOUR Pretence that you do not worſhip the Image is a vain one. For do you not conſecrate the Image, and do you not ſay, that whoever ſhall worſhip ſuch a Saint, before this Image, may obtain ſuch and ſuch Things. For which End, the Image is bleſſed and ſanctified. Is not

* John iii. 14.
† Exodus xxxii.
‡ Epheſ v. 5. Rev. xxi. 8.

this Idolatry? The Scriptures ſay it is, whatever you may think of it. God has declared himſelf to be a jealous God, and that he will not give his Glory to another. * No, not to the Virgin Mary, not to any Saint or any Image, however it may be adorned with ineſtimable Jewels. It is very plain that you put too great Truſt in the Image itſelf, elſe why will you make Pilgrimages, or ſend Vows to Loretto, or any diſtant Place, if you think there is no Virtue in the Image there, more than in others, which you may have at home? Is not this extremely plain? Suppoſe you lived in France, and that it was made Treaſon, and the Puniſhment immediate Death, to make a Picture of the King, and worſhip it, would you do ſo? Why then will you make Pictures and Repreſentations of God, the King of Kings, when he has ſolemnly declared Vengeance, eternal Vengeance on them who do ſuch Things? *To whom will ye liken God*, ſaith the Prophet, or *what Likeneſs will ye compare unto him?* † *Ye ſaw no Manner of Similitude, take therefore heed unto yourſelves.* ‡ I pray you to ſearch the Scriptures, *there* you will ſee the great Sin of making Images, of worſhipping and invoking Saints. You have your Excuſe here again, and ſay you are commanded to deſire the Prayers of good People on Earth, and why not of thoſe which are in Heaven? The Anſwer to this is very obvious. We are commanded the one, and abſolutely forbid the other, in the Holy Scriptures. Another Reaſon which you give for this Invocation of Saints is, that you are not to ap-

* Exodus xx. Iſa. xlii. 8.

† Iſa. xl. 18.

‡ Deut. iv. 12, 15.

proach

proach the Almighty God directly, but through the Mediation and Interceſſion of the Virgin Mary, or ſome Saint in Heaven. How can you be ſo ignorant? It is exceeding abſurd and ſinful. *Call upon me, ſaith God, and I will anſwer thee,* * *they ſhall call on my Name, and I will hear them,* † and the Pſalmiſt ſays, *O thou that hearеſt Prayer, unto thee ſhall all Fleſh come.* ‡ God is nearer to us than any Saint; God is every where, and the Saint can be but in one Place, wherever that is, and he may know nothing of us. The Scriptures ſay, *Abraham is ignorant of us,* ‖ and Job Speaking of a Perſon being dead, ſaith, *that his Sons come to honour in the World, and he knoweth it not, and they are brought low, but he perceiveth it not of them.* §

God hath given Chriſt to us, and he is the *One only Mediator, between God and Man.* ¶

You have made to yourſelves *many* Mediators to aſſiſt and help Chriſt, as if his Mediation and Interceſſion were not ſufficient. And you make more Applications to *them* than to Chriſt or to God. Do you not? You have ten Ave Maria, for one Pater Noſter. You have multiplied theſe Saints without Number, like the Gods of the Heathens. And your Saints like their Gods preſide over the Sea, the Air, the Fire, &c. as St. Chriſtopher and St. Clement over the Sea;

* Jer. xxxiii. 3.
† Zeck. xiii. 9.
‡ Pſ. lxv. 2.
‖ Iſa. lxiii. 16.
§ Job xiv. 2.
¶ 1 Tim. ii. 5.

St. Agatha over Fire; St. Cornelius cures the Falling-Sickneſs; St. Apollonia the Tooth-ach. You have Saints over your Beaſts too, as St. Loy over your Horſes; St. Anthony over your Pigs, and ſo on. Is not all this ridiculous and idolatrous? Is this a Religion for a Chriſtian? But as long as you will believe and ſuperſtitiouſly obey the Impoſitions of your Church and your Prieſts, and will not open your Eyes and Underſtanding, and ſearch the Scriptures, but wilfully remain ſo ignorant, you will believe any Thing, however abſurd. To worſhip any Creature is down-right Idolatry. What ſaid the Angel to St. John, look into the 19th Chapter of the Revelations and the 10th Verſe, and you may there find theſe Words; *I fell at his Feet to worſhip him, and he ſaid unto me, ſee thou do it not; I am thy Fellow-Servant, and of thy Brethren, which have the Teſtimony of Jeſus, WORSHIP GOD.*

THE *firſt* Commandment is, *Thou ſhalt have no other God, but me.** The *ſecond* is, *Thou ſhalt not make to thy ſelf any graven Image, nor the Likeneſs of any Thing that is in Heaven above or in the Earth beneath.* But your Church hath hid this ſecond Commandment from you, and to make up the Number, hath divided the tenth Commandment in two. The Wickedneſs of thoſe who did this, muſt be great indeed, and it is no leſs ſo in them, who ſtill keep you in Ignorance: But, my dear Friends, pray conſider that *their* Wickedneſs will not excuſe you, ſo long as you may have the Bible, and common Senſe to make Uſe of it. There you will find this ſecond

* Exodus 20 Chapter.

Commandment

Commandment againſt the worſhip of Images, in the 20th Chapter of Exodus.

*LET no Man, ſaith the Apoſtle, beguile you of your Reward, in a Voluntary Humility, and worſhipping of Saints and Angels.** If Saints *could* hear your Prayers, *and would receive them, they muſt be wicked Spirits*; for no *good* Soul departed this Life, will receive Worſhip from Men, becauſe they know that Worſhip is due to God only. And ſo you may know it too, if you will ſearch the Scriptures.

NOTHING but Ignorance and a tame Submiſſion to your Church and Prieſt, could make any Chriſtian believe in, and pray to Saints, and eſpecially to ſuch Saints, as never had a Being in *this*, or in any other World. Such as the ſeven Sleepers, who ſlept 362 Years, and thought it but one Night. The eleven Thouſand Virgins, all martyred at Cologn, and the Legend told of them; St. George and the Dragon. And you have *Days* kept for theſe Saints, and *Offices* made for them, with *Prayers* to *them*, and to God, that you may be *ſaved* by *their Merits*. Oh horribly abominable! It is grievous to ſee ſuch Abſurdities paſs with rational Creatures, who *ſhould* know better, but that they ſhould prevail among thoſe who call themſelves Chriſtians, is amazing indeed. I ſhall only mention one more of the Saints, which you worſhip, and that is the Virgin Mary. Far be it from me to depreciate the Virgin Mary, no, miſtake me not. Though ſhe is bleſſed above Women, yet my dear Brethren, there can be no kind of Pretence,

* Coloſ. ii. 18.

from *any one Text in Scripture*, to pay her Adoration, or any kind of Worſhip. I ſhall plainly prove this to you, though your Church *now* pays her as great, or greater Reſpect than to our Bleſſed Redeemer. You have a Pſalter of the Virgin Mary, publiſhed by Bonaventure, a canonized Saint: In this Pſalter every one of the 150 Pſalms, with the Te Deum, and other the moſt ſolemn Adorations of God, are turned to the Virgin Mary. You have a hundred Things beſides of her, in which you put her at leaſt, on a level with Jeſus Chriſt our only Lord and Saviour. Now pray ſearch the Scriptures, whether you can find one Text, one Word, to ground any, the leaſt Adoration to her upon, or to juſtify any Interceſſion by her. I am ſure you cannot in the whole Book of God. So far from it, that our Saviour foreſeeing the Superſtition, that would come into the World, on account of his Mother, alway treated her at ſome Diſtance, and never once called her his Mother. No not upon the Croſs; or by any other Name, than that of *Woman*; as, *Woman what have I to do with thee*, or what does this relate to me or thee? * And when one ſaid to our Saviour, *bleſſed is the Womb that bare thee, and the Paps that thou haſt ſucked*; *yea*, ſays he, *rather bleſſed are they who bear the Word of God and keep it.* † She is very little mentioned in the Goſpels. She had not the Honour to be among thoſe who ſaw Chriſt after his Reſurrection. She is but once named in the Acts of the Apoſtles, and that on no other Account, but that ſhe continued with other Women in the Communion of the Apoſtles, after the Aſcen-

* John ii. 4.

† Luke xi. 28.

ſion

ſion of our Lord. * She is not once named in all the Epiſtles. None of her Acts and Miracles, are any where recorded in the Holy Scriptures: But for all this, your Church of late, have Legends enough of her Acts and Miracles. You pay her a moſt extraordinary Honour indeed, at the Head of the Saints, in the Office of the Maſs; where the Elements are offered up to God, in the memory of the Paſſion, Reſurrection, and Aſcenſion of Jeſus Chriſt; *and* for the *Honour* of the *Virgin Mary*. Did Chriſt ſuffer, riſe, and aſcend, for the Honour of the Virgin Mary? The Scriptures every where affirm, it was for the Honour of GOD. We own with the Scriptures, *that ſhe was bleſſed among Women* †; and what ſhe ſaid, with great Reaſon of herſelf, *He that is mighty hath magnified me, and Holy is his Name.* ‡ For ſhe was, without doubt, greatly magnified, *as the Mother of our Lord.* § But we dare not pay her Adoration; we dare not thruſt her and the Saints to ſhare any Honour; or to make them; to make her, at leaſt, upon a level with Almighty God: Since more could not be ſaid of him. Therefore we ſee good Reaſon why God would not have any Worſhip paid to Saints and Angels; for he foreſaw there would be Encroachments made on his Attributes, and that his *Creatures* would have a Share of Worſhip with him, by the Superſtition of weak, or the Guile of crafty Men.

* Acts i. 14.
† Luke i. 28.
‡ Luke i. 49.
§ Luke i. 43.

You not only worſhip Saints, but their Relicks alſo, even dead Bodies of Malefactors have been impoſed upon you, and ſhewn for the Relicks of Saints. This Worſhip of dead Saints is a Maſter-piece of the devil. It appears by what St. Jude ſays of Michael the *Arch-Angel contending* with *the devil*, and *diſputing* about *the Body of Moſes*, * that Satan was very deſirous to ſhew the Iſraelites, where the Body of Moſes had been buried, very well knowing, what a Snare it would be to them, in bringing them to Idolatry, by worſhipping Moſes. This great Enemy of Souls hath been more ſucceſsful ſince, in the Work he hath made in the World, with the Bodies, or pretended Bodies and Relicks of Saints and Martyrs. Fingers, Toes, Teeth, Books, Scraps of Cloaths, any Thing they uſed, and great Miracles are ſaid to be done by them. And of theſe Relicks there are ſeveral of the ſame in a hundred different Places; ſo there are a hundred Fingers of the one, and as many Toes of another Saint; and yet every one is the true and real one. Theſe are ſtrange Miracles indeed! I beſeech you, my dear Brethren, in the Words of the Apoſtle, *to turn from theſe Vanities, unto the living God; who made Heaven and Earth, the Sea, and All that are therein.* †

* Jude ix.
† Acts xiv. 15.

OF THE CELIBACY OF THE PRIEST.

I SHALL ſpeak but little to you concerning the Celibacy of your Prieſts. Though Marriage is one of your Sacraments, yet your Prieſts are not a whit the better for it. What think you of ſo many thouſands of Monks and Nuns, who are to lead ſingle Lives? It is the indiſpenſable Duty of all, to be as uſeful to Society, and the Public as poſſibly they can; for this End, and for their Happineſs hereafter, and the Glory of God, his unalterable Command is, *increaſe and multiply.* *

THE Apoſtle declares, that *Marriage is honourable in all.* † If it is ſo in *all*, why are the Prieſts and Nuns excluded by your Church? St. Paul in his Epiſtle to Timothy, reckons the *forbidding to Marry, among the Doctrines* of the devil. ‡ And good Reaſon it ſhould be ſo reckoned, as too many, who do not *marry*, often *burn*, with Fornication, Adultery, and unnatural Luſts, and deadly Sin. Directions are given by the ſame Apoſtle, how a Biſhop ſhould govern his Wife and Children. § St. Peter was a married Man, and *forſook not his Wife*, after he became an Apoſtle, but *led her about with him, as other Apoſtles did.* ‖

* Gen. i. 22.
† Heb. xiii. 4.
‡ 1 Tim. iv. 3.
§ 1 Tim. iii. 4.
‖ 1 Cor. ix. 5.

The

THE Vow of ſingle Life was firſt impoſed on your Clergy, by Pope Hildebrand. Several Popes ſince, allowed thoſe Prieſts to marry, who had not the Gift of Continency; at laſt *all* your Clergy were forbid to marry. However, let them marry or not, it can be of no great Conſequence to you, provided your Wives, and your Daughters are clear of them. But it is of great Conſequence to the Church of Rome, as it gives the Pope a more abſolute Command, for by this Impoſition he becomes Heir to all the great Poſſeſſions of the Clergy; as grand Treaſurer of the Church; which Authority his Holineſs muſt claim from Judas, who carried the Bag, as that Privilege cannot be fairly claimed from St. Peter. This is fine Juggling! And to carry this Point effectually, your Church calls Fornication a venial Sin, and it is reckoned a much leſs Sin in the Prieſt to commit Fornication, than to marry. It is chiefly on Account of this *good* Doctrine, I mention any Thing of Marriage to you. That you may keep your Wives and Daughters from them, who keep the Scriptures and the Truth from you. *Marriage and the Bed undefiled is honourable in all; but, Whoremongers, Adulterers, and Defilers of themſelves, with Mankind, ſhall be judged of GOD, and condemned to be without the* Heavenly Jeruſalem; *and to have their Part in that Lake that burneth with Fire and Brimſtone.* *

* 1 Cor. vi. 9. Rev. xxi. 8, xxii. 15.

Of auricular Confession.

Auricular Confeſſion to the Prieſt, is another very crafty, and very dangerous Doctrine of the Church of Rome, as I ſhall very evidently ſhew you.

Your Church requires that you confeſs *all* your Sins, not only *mortal* Sins; but *all* Sins, and alſo the Circumſtances attending them, to the *Prieſt*, or they will not be forgiven you. There is nothing of this in Scripture; it is the Invention of Men, to get Dominion over your Conſciences. The Scriptures your Prieſts ſhew you in Support of this Doctrine, are the following: And firſt, thoſe Words of St. James, Chapter the 15th and Verſe 16—*Confeſs your Sins one to another, that you may be healed, for the effectual fervent Prayer of a Righteous Man availeth much.* Is it poſſible that any Man who reads and thinks at all, can ſuppoſe *theſe Words* to be underſtood of auricular Confeſſion to a Prieſt? It means the very contrary; for the Apoſtle here bids us confeſs *one* to *another*. The Confeſſion is mutual on both Sides. Both Parties are to confeſs, the one to the other. Does your Prieſt confeſs *his* Sins to you? I dare ſay he knows better Things. Your confeſſing to him, in the Manner it is managed by your Church, is the groſſeſt Impoſition upon your Souls and Bodies. For this Sort of Confeſſion is ſo far from checking you in your Sins, for the future, that it is rather an Encouragement to it. As after Confeſſion, and promiſe of Penance by you, and Abſolution given by the Prieſt, the Perſon who confeſſes,

confeſſes, is forgiven, as to eternal Puniſhment. And what is the Conſequence? It is this, the Perſon is then more negligent; depends on the Power of the Prieſt, reſts on a falſe Hope; and thinks he may ſin again, becauſe he can again ſo eaſily obtain Remiſſion and Pardon from the Prieſt. And *this* the Prieſt makes you believe he can give you at any Time, from theſe Words of Scripture, *Whoſoever Sins ye remit, they are remitted: And whoſoever Sins ye retain, they are retained.* * It would be ſhocking indeed, if any Prieſt upon Earth was inveſted with a Power to *forgive* Sins, that are not *effectually* repented of, and forſaken by us. Or, that he ſhould *retain*, that is, not forgive, thoſe Sins, which we do, from the *Heart*, *deteſt*, *abhor*, and *forſake*. This is too ſerious to paſs over in Silence. It is a Matter of the utmoſt Importance. None can forgive Sins but God. None can legally diſcharge the Debtor, but he to whom the Debt is owing. God would not truſt Man with ſuch a Prerogative of his.

God, who *only* knows the Heart of Man; and how impoſſible it is for the wiſeſt of Men to judge the Truth and Sincerity of another's Faith and Repentance, would never give ſuch abſolute Authority to the Sons of Men, as to diſcharge the Sinner from the Guilt and Puniſhment of Sin. Without Faith in Chriſt, ſincere Repentance, and future Obedience, no Man hath his Sins forgiven him. *Theſe* are the Conditions of the Goſpel. So no Miniſter on Earth, at leaſt in theſe Days (whatever Knowledge the Apoſtles had to diſcern Spirits, that is, the Secrets of

* John xx. 23.

Men's

Men's Hearts) can poſſibly know the inward Thoughts of the Heart, and therefore, they cannot, without Preſumption, ſay to the Sinner, *thy Sins I forgive thee.*

THE utmoſt Power any Miniſter has from Chriſt, is to *declare* to the Sinner, what the Goſpel has already declared, that if he really repents, and heartily forſakes his Sins, God will pardon him for Chriſt's ſake. My dear Brethren, be not deceived in a Matter of ſuch mighty Conſequence. There is no Prieſt upon Earth, can forgive Sins, nor pronounce Forgiveneſs to any Sinner, but on ſuch Conditions as are ſet forth in the Goſpel, which in ſhort are theſe: *A hearty, unfeigned Sorrow for having committed them, as they are contrary to God's Holy Laws, and highly diſpleaſing to him.* Secondly, *The forſaking them effectually, for the Time to come, as far as Fleſh and Blood can go, without any Reſerve whatever.* Thirdly, *By faith in Jeſus Chriſt, who died for our Sins, and in whoſe Blood there is Remiſſion, and Cleanſing from all Iniquity.* No other Confeſſion will avail with God; whatever your Prieſt may pretend to, or you be deceived in.

Now according to the Rules of your Church, the Perſon who confeſſes to the Prieſt, and promiſes to do ſuch Penance as he requires of him, receives Abſolution; though he does not hate, and intend to forſake his Sins. But if a Man be ever ſo ſorry for his Sins, and moſt heartily reſolves to forſake them, *yet* he *cannot* be *abſolved*, and *pardoned*, (as your Church ſays) *becauſe*, he does not *confeſs* them to the *Prieſt*. Bellarmine's Words on this Occaſion are remarkable, and would

would ſhew you at once how erroneous this Doctrine is, if you made uſe of your Senſes, and the *Word* of *God*. Theſe are his Words, "Neither is there any Promiſe of Forgiveneſs of "Sins in *Scripture* to thoſe who confeſs their "Sins *only* to God." * Can this be true? Reaſon and the *Scripture* plainly contradict it. To what Creature dare you or I, or any other Sinner, addreſs for Favour or Pardon, when we have offended the *Lord of all the Creation?* The Scriptures almoſt every where require Confeſſion to be made to God. According to this Doctrine of your Church, and the Words juſt now quoted from Bellarmine, your great Champion, it is plainly inſiſting that your Prieſt hath greater Power than God; as you ſay that *Confeſſion* to *God only*, will not be ſufficient for Pardon. My Blood chills at the very thought of it. How blinded muſt you be by the Power of the Prieſt, and the Prejudice of Education? Conſult your Bibles, my dear Friends, and you will find it there, as clear as the Sun at Noon-Day; that God is ready to forgive Sins, to *thoſe*, who confeſs them to *him alone*, and who heartily forſake them.

GOD is ready to forgive. † *He waiteth to have Mercy. In the Day they turn from their Wickedneſs, he forgiveth.*

DAVID's Confeſſion is to Almighty God, pray read it in the 51ſt Pſalm. Obſerve what the Prophet Micah ſays; ‡ *Wherewith ſhall I come*

* See Bellarmine de Pœnit. L. 3. C. 4.

† Pſal. lxxxvi. 5.

‡ Micah. vi. 6, 7.

before

before the Lord, and bow my ſelf before the high God? Shall I come before him with Burnt-offerings, with Calves of a Year old? Will the Lord be pleaſed with thouſands of Rams, or, with ten thouſand Rivers of Oil? Shall I give my firſt Born for my Tranſgreſſion, the Fruit of my Body, for the Sins of my Soul? You ſee plainly from God's Word, that nothing will do, nothing can make Satisfaction to God for Sins, but a contrite Heart, and a lively Faith in God's Mercy, through Chriſt.

NOT Confeſſion to a Prieſt; not any Penance we do, can abſolve us from the leaſt Sin. We muſt *forſake* as well as *confeſs* our Sins. David's Confeſſion is to God; *Lord, be merciful unto me: Heal my Soul, for I have ſinned againſt thee.* *

THE Penitent Publican falls down before God, not before the Prieſt, and ſays, *God be merciful to me a Sinner,* and he *went down to his Houſe juſtified.* †

I *will ariſe* and *go to my Father,* is the Penitential Language of the returning Prodigal, and *ſay unto him, Father, I have ſinned againſt Heaven and before thee.* ‡ David ſaith again, *I will acknowledge my Sin unto thee, O God: And mine Unrighteouſneſs have I not hid. I ſaid, I will confeſs my Sins unto the Lord, and ſo thou forgaveſt me the Wickedneſs of my Sin.* §

* Pſalm xli. 4.
† Luke xviii. 14.
‡ Luke xv. 18.
§ Pſalm xxxii. 5. 6.

You ſee, my Brethren, that *God only* hath the Attribute, the Property of forgiving Sins: And on *that* we may ſafely depend, if we *confeſs to*, and *aſk* of *him*, in Faith; with hearty Sorrow, and *real* Reformation of Life. Unleſs we *reform*, and *forſake* our Sins, confeſſing them will be to no Purpoſe. Pray remember that. We muſt ſhew our Repentance, as well as our Faith, by *our Works*. For to ſay we hate our Sins, and are grieved for them, and yet *live in them*, is to mock God, as far as in us lies. It is at leaſt, to deceive our poor Souls, and to ſhew to the World, that we are guilty of the worſt of all Lies; *a practical Lie*.

This Doctrine of Confeſſion to the Prieſt, as it is in your Church, is a very great Impoſition upon you, both as to your worldly Affairs, and your eternal Happineſs. As to your worldly Affairs, it puts you intirely in the Power of the Prieſt; he is, by theſe artful Means, Maſter of all your Secrets, and may make what uſe he pleaſes of them. The Advantages the Prieſt often takes are horrible. Sometimes the Penance required, has been the plunging the Dagger in the Blood of the innocent Heart. Do not be ſurpriſed at this unchriſtian, inhuman Act; perhaps you do not know it in this Country, where ſuch Act of Villainy cannot now be committed, with Impunity. They have been done. The Matters are fact; our own Hiſtory, as well as that of other Nations, are full of them. They cannot be denied or contradicted. Thank God that you have not been put to the foul Deed. If Opportunities had offered; you would have ſhared in the Guilt: For, which of you dare reſiſt

reſiſt the Commands of your Father Confeſſor, when he tells you that you cannot be forgiven your Sins; that you are not true Members of the Catholick Church, unleſs you chearfully perform what ever Penance you are ordered, for the Health of your Souls, and for the Service of Holy Church?

YOUR Church teaches that horrible Doctrine, that to kill a Heretick, is doing God and the Church Service. Lay your Hands upon your Heart, and let your Conſcience anſwer, whether your approve of this Doctrine. If you do, you are in the *very Gall of Bitterneſs*, and have no more of the Chriſtian in you than a Turk has. Jeſus Chriſt whoſe Religion you profeſs, every where commanded us to love one another, and that it muſt be by ſuch Love we are to ſhew ourſelves to be his Diſciples; and we are not only to love thoſe that love us, but we are ſtrictly commanded to love even our Enemies.*

WHEN our Lord ſent Meſſengers before his Face into a Village of *Samaria*, to make ready for him, and they received him not. His Diſciples James and John, from a falſe Zeal for their Maſter, ſaid to him; *Lord, wilt thou that we command Fire to come down from Heaven and conſume them. But our Lord rebuked them*, and ſaid, *ye know not what Manner of Spirit ye are of; For, the Son of Man, come not to* DESTROY *Men's Lives but to* SAVE THEM.

* Matt. v. 44.

YET,

YET, in direct Oppoſition to the Commands, and Example of Jeſus, your Church will tell you it is doing God Service to perſecute and murder your fellow Creature, and will promiſe Pardon to the vileſt Offender, if he will (adding to his Sins) but imbrue his Hands in the Blood of the Innocent.

POPE Paſchal II. offered to Robert of Flanders the Forgiveneſs of his Sins, on *Condition*, he ſhould put to the Sword the Clergy throughout the Diſtricts of Cambrai and Leige, becauſe they were attached to the Emperor Henry V. And Innocent III. offered Philip Auguſtus of France the Forgiveneſs of all his Sins, provided he took Poſſeſſion of the Kingdom of England, and drove out thence King John. I mention only theſe two Inſtances, to ſhew how bloody, how barbarous your Tenets are, how very contrary to Chriſtianity; and how dangerous the Conſequence of auricular Confeſſion is. And not only wicked, but abſurd to promiſe Forgiveneſs of Sins, to a Man, on Condition he adds to the Load of them.

YOU are, my dear Brethren, deceived in the groſſeſt Manner, by being perſuaded to believe, that auricular Confeſſion to the Prieſt, and performing the Penance he orders; will be ſufficient Abſolution and Pardon for Sin. *Little Children*, ſaith St. John, let *no Man deceive you*; *he that doth Righteouſneſs, is righteous*, * let the Prieſt ſay what he will, and pretend to retain what he pleaſes. And again, *he*

* 1 John iii 7, 8.

that

that committeth Sin, is of the devil; * whatever Abſolution the Prieſt, or the Pope may preſume to give him.

The Miniſter of Chriſt, ever mindful of the Limits, which the Goſpel hath marked out to him; who kindly adviſes and exhorts, who mildly reproves, and affectionately comforts the Sinner, as Occaſion may require. Who declares nothing *more* or *leſs*, than our Saviour hath declared. Who neither holds out falſe Hopes, by pronouncing Abſolution and Forgiveneſs to the *unrepenting*, and *unreforming* Sinner: Nor diſtreſſes the real Penitent with cauſeleſs Apprehenſions; who honeſtly enforces the Neceſſity of a ſincere Sorrow for Sin, and continued Holineſs of Life. Upon ſuch Conditions, and ſuch only, encourages the Sinner to expect Mercy and Pardon *from God*, whom he has offended, and that this Pardon will be made good to him through the Promiſes which are in Jeſus Chriſt. *This* is the faithful *Steward*.

But that Miniſter, who vainly and arrogantly preſumes to ſet himſelf in God's Stead; and daringly pretends that his (the Prieſt) Abſolution conveys Forgiveneſs of Sins; and his withholding it conveys Damnation, goes beyond his Commiſſion; acts contrary to the Commands of his Lord and Maſter, Jeſus Chriſt. He ſhews the Corruption of the human Heart; the Love of Power, Senſuality and Riches, and whatever Authority he may pretend to, he has nothing of Chriſt's Religion at Heart; but through the Maſk of ſanctified Authority, plainly diſcovers,

* 1 John iii. 7, 8.

the

the deſigning Hypocrite, whoſe Aim is worldly Intereſt, and whoſe Godlineſs is Gain.

How can you be ſo weak, and ſo wicked, as to imagine, that Confeſſion to the Prieſt, Penance, Abſolution, Indulgence, Money, Unctions, and ſuch like, can poſſibly ſecure a Pardon from God, for a Wretch who lives wickedly, or careleſsly, or takes up ſuddenly a Sort of Repentance without *Fruits meet for it*; and then fooliſhly and preſumptuouſly believes and truſts in the Power of the Prieſt and the Church. When the great and juſt God, in almoſt every Page of the Bible, pronounces Damnation to the wicked, who turneth not in good Earneſt from his Wickedneſs, and heartily hateth, and *forſaketh* his Sins. Theſe, my dear Brethren, are ſad and terrible Deluſions, which you have moſt unhappily imbibed, depended on, lived in, and too many of you, *died in*. God gave you a clear Underſtanding in the Way of his Commandments; a true Notion of his Promiſes, his Threats, his Mercy, and his Juſtice alſo.

To the Impoſitions ariſing from auricular Confeſſion, may be added thoſe of *Indulgence* and *Purgatory*.

Of INDULGENCE.

That is, you may *purchaſe Indulgence* from the Church, and be prayed out of Purgatory for Money. According to the Indulgences, or Maſſes you are able to purchaſe, your Puniſhment in the next World ſhall be leſſened, or wholly taken away. I will here give you a Sample

Sample of this Doctrine taken from one of your own Divines, as you may find it in a Book called Voyoz L'Enfant Preſervatif, T. 1. Let. 3.

" EVERY one of you may have a Paſſport, " by which Means, he ſhall, *free from the Pains* " of Purgatory, go directly to the heavenly " Paradiſe. Do you not remember that if ye " travel to Rome, the Way is dangerous, and " Letters of Credit muſt be had at a great Ex- " pence, and yet, you will not, at ſo ſmall a " Coſt, as a *quarter Florin*, take a *Paſs* to " *Heaven*; by which Means your Money and " your Souls are ſaved. In the Name of the " moſt Holy Father, I declare unto you, that " your Fathers and Mothers, Relations, &c. " even thoſe who are already dead, ſhall obtain " the Benefit of all the Prayers, Maſſes, Diſ- " ciplines, &c. &c. which have, or hereafter ſhall " have place in the Church. Do you not hear " the Voice of your Friends, crying out of " Purgatory, upbraiding you, becauſe you will " not ſet them free at ſo cheap a Rate from their " eternal Torments. Ye Criminals, however " vile and wicked, hear the calls of Mercy, let " your Crimes be ever ſo great againſt the Holy " Mother of God, ye ſhall obtain Abſolution, " by *Virtue of theſe Indulgencies.*"

THIS is Mountebank with a Witneſs. One would think ſuch Quackery of Souls could never paſs on any one in his Senſes. One would preſume that ſuch open, ſcandalous Tricks could never be impoſed on rational Creatures. But O ſhame! How often, how currently have they paſſed upon Men, upon Chriſtians!

THE

THE Scriptures every where tell you that Confeſſion of Sins is to be made to Almighty God, who only knows the Secrets of the Heart. That your Sins will not be pardoned on Account of *Confeſſion alone*; but on Condition that you are ſorry for having committed them, ſo ſorry, as not to commit them any more. That they are pardoned by God alone; and that, not for Money, but for the ſake of Jeſus Chriſt. That neither Burnt-offerings, nor Sacrifices of thouſand of Rams, nor ten thouſand Rivers of Oil; no, nor your firſt Born, the moſt valuable thing in the World, can waſh away the leaſt Sin. That this Life only, is the Time to *work out your Salvation.* Our Saviour tells you, *the Night cometh, when no Man can work*, the Prieſt ſays, he can work for you: St. Paul, that *it is appointed unto Men once to die, and after this, the Judgment.* The Prieſt tells you, Purgatory; St. Paul, that *there remains no more Sacrifice for Sin*; the Prieſt, the Sacrifice of the Maſs. Solomon, that there is no Work, no Device, in the Grave; but the Prieſt has found out a Device of his own: Prayers, without Promiſes: The Sentence pronounced againſt ſuch, as die in their Sins, is everlaſting Puniſhment, Matt. xxv. 46. And who can reverſe the Sentence of the Almighty? Read and depend upon what our Saviour himſelf ſays to you, John v. 28, where it is not, they that have left Money for Maſſes, but *they, that have done Good, and they, that have done Evil*, Who ſhall hear his powerful Voice, and *come forth to the Reſurrection of Life, or the Reſurrection of Damnation. That where the Tree falleth, there it ſhall lie.* That the vile and *filthy*, at his Departure out of this World, *ſhall*

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be filthy ſtill, in the next, to all Eternity. Oh! that you would thoroughly conſider this. Theſe are a few, of the many Texts of Scriptures, to the ſame Purpoſe. What then will become of your Indulgences? Of all the Prayers that can be offered, if any are offered for you, by the Prieſt?

It is true, ſome of your Prieſts are ſo extremely ignorant, and of ſuch low Birth and Education, that all the Infallibility of the Church could never edify, who ſtill continue to believe every Thing their Maſters tell them, and laugh at their ſtupid Credulity; as they do at you, when they trick you of your Money and your Senſes.

The Doctrine of Purgatory is the principal Movement in their political Machine, and *brings no ſmall Gain to the Craftſmen.* *

They gravely tell you of ſuch a Place, and pretend to quote Scripture for it. So might I quote Scripture, if I had a Mind, *after cheating you of your Coat, to take your Cloak alſo.* † *Thus*, they quote Scripture, prevent, and wreſt it ſo ſhamefully, that it is truly amazing you can be ſo groſsly impoſed upon. They frighten you with ſome dark, diſmal Priſon, where you cannot get out 'till *you pay the uttermoſt Farthing.* ‡ If you will read this Text, and the whole fifth Chapter of St. Matthew, from whence it is taken, you cannot fail to ſee very evidently the true Meaning of it, which *is this*: That it is in vain for

* Acts xix. 24.
† Matth. v. 40.
‡ Matth. v. 26, 27.

any

any one to go the Altar, to Prayer, or to any Ordinance of God, *while* he bears ill Will, and Revenge towards his Brother, his Fellow-Creature. That he muſt *firſt* be reconciled to his Brother, before he preſume to aſk Pardon of God for his own Treſpaſſes and Sins; becauſe God has declared, that *if ye forgive not Men their Treſpaſſes againſt you, your Father, which is in Heaven will not forgive you your Treſpaſſes againſt him.* *

THE only Priſon, into which all impenitent Sinners ſhall be caſt, is in Scripture, called *Hell.* We read there of *Dives* the *rich* and *wicked Man*; that he *died*, and immediately after that he was in *Hell, lifting up his Eyes, being in Torment.* †

THERE was no ſuch Place as Purgatory thought of in thoſe Days; or we ſhould have heard ſomething of it. This *Dives* was a rich Man, and able enough to pay the Prieſt and the Church too; but neither the one or the other, then, and for ſome Ages after, ever once thought of deceiving the People with ſuch Craft. Theſe happy Refinements were left to the State of the Church under Popery.

HOWEVER, the Scriptures aſſure us that out of this Hell, there is no Redemption; no not all the Pope's Money, the Church's Treaſure; not even the Riches of the Jeſuits; thoſe poor, humble Fellows of Jeſus, who had amaſſed ſo many Millions; and notwithſtanding their ſolemn

* Matth. vi. 15.
† Luke xvi. 23.

Pretence

Pretences to Poverty and Peace, were near executing the moſt execrable Deſign which ever entered the human Heart: Of waſhing their Foot-ſteps in the Blood of all Chriſtendom. There is no Device, nor any Fighting againſt God.

ANOTHER Text of Scripture perverted, in Support of Purgatory is this, *and ye ſhall be ſaved as by Fire.* *

PRAY read this Part of Scripture, and then I leave you to judge for yourſelves; the plain Meaning can be no other than this: If *any* Man ſhall *preſume* to build *Hay, Straw, Stubble*, that is, any vain Tradition, on the Foundation of Chriſtianity, already laid by Chriſt and his Apoſtles, his *Works ſhall periſh*; but he himſelf may be ſaved, by timely Repentance and God's Mercy, yet, with *ſuch Difficulty*, as when a Man *eſcapes out of the Fire.* So dangerous is it to add falſe Doctrine to the Goſpel of Chriſt. I wiſh your Prieſts would ſeriouſly conſider this important Truth, for their *own* ſake, as well as for your's. For *other Foundation* can *no Man lay*, than *that* already laid, which is the Doctrine of Jeſus Chriſt. Woe be to *him* who buildeth on any other; or that raiſeth on this Foundation, *Hay, Straw* and *Stubble*; falſe Deluſions, vain Superſtitions, and idle Fables.

THIS Expreſſion of *eſcaping out of the Fire*, was a Proverb † among the Jews and Heathens, in the Apoſtles Time, and continues ſo to this

* 1 Cor. iii. 15.
† Zechariah iii. 2.

Day with us. But your Church hath made a fine Handle of it, though indeed a *ſhameful* one. To ſet up your poor deluded Souls, as a Horſe or Cow, to be diſpoſed of by Cant: * Oh ſhame! If your great Father the Pope; or your leſſer Fathers, the Prieſts, have a Power to releaſe your Souls out of Purgatory, they muſt be very hard-hearted to keep you there one Moment. But the Money, the Money, and you may go where you will!

OF SUPEREROGATION.

WHAT ſhall I ſay to the Works of Supererogation, or the *Over-Stock* of Merit and good Works, which they tell you, ſome, or all the Saints had: And which, it ſeems the Pope has a Right to diſtribute. By Works of Supererogation your Church means ſuch Works as a Man may perform *over* and *above* what God commanded him

* In the North of Ireland, it is a daily Cuſtom at Popiſh Burials, for the Prieſt to meet the Corps in ſome convenient Place; and after Maſs ſaid, he holds a Cant; calling out to the People, "good People, "ye will be ſo charitable as to give ſomething to "releaſe the Soul of your poor departed Brother "out of Purgatory." Then every one gives according to his Ability or Holy Zeal, from a Half-Penny to a Shilling. On theſe Occaſions the Company is very numerous, (the North being very populous) eſpecially on Sundays. The Prieſt, by this pious Fraud, this Spiritual Auction ſometimes collects four or five Pounds. They have a few hired Women (like the Præficæ of the Romans) attending this Solemnity, who lament the Dead in loud Cries, and clapping of Hands.

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to do in the Holy Scriptures, to enſure his *own* Salvation. And the ſuperabundant, or over-much Merit of ſuch Works, the Church takes upon her to diſpoſe of to ſuch Sinners, as have not ſufficient Merits of their *own*, and are willing to purchaſe that of *others*; Conſider, how gainful this Doctrine is to your Church; and therefore how ſtrong a Temptation, covetous and deſigning Men are under to ſupport it. It is calculated to juggle you out of your Subſtance; and what is infinitely worſe, it endangers your very Souls. This ſhould put you on your Guard; and induce you to examine into the Grounds of ſo ſuſpicious a Doctrine; and if you will but do ſo, with unprejudiced Minds, you will ſoon be convinced that it is directly contrary to the Word of God. For, our Saviour bids his Diſciples ſay, that *when they had done all that was commanded them, we are* UNPROFITABLE *Servants, we have done that which was our* DUTY *to do.* * But the Church of Rome, by this Doctrine affirms, that ſome Servants are ſo very *profitable* and to have done ſo much for God, that they have, as it were, a Demand upon him, not only for their *own* Salvation, but alſo, for the Salvation of *others*, to whom Part of their Merits and Services may be transferr'd.

IT is written thou ſhalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength, † and our Lord hath commanded us to be *perfect even as our Father which is in Heaven is perfect.* ‡

* Luke xvii. 10.
† Matth. xxii. 37.
‡ Matth. v. 48.

Now when your Prieſts tell you that ſome Saints and Holy Martyrs have done more than was commanded them; is not this ſaying plainly, that they have loved their Lord God beyond Meaſure, and more than they need have done: And that they were more perfect than they ſhould be, or more ſo than their Father which is in Heaven? Is not this Blaſphemy? Nor is it leſs impious to ſay that the greateſt Saints and Martyrs did more than was ſufficient to carry them to Heaven. It is manifeſt that they neither did, or ſuffered more than God was pleaſed to call upon them to do, or ſuffer for his Name's ſake, and if they had done leſs, they could not have been Saints, but would have ſinned, and come ſhort of the Glory of God.

WHAT are you to think of ſuch a Church, that teaches ſuch a Doctrine, as *Works* of *Supererogation?* Which, in the firſt Place, pronounces that mortal Man can do more for his Maker than he ought to do; and in the next Place, that God is not able, or willing, or juſt enough to reward every one *fully*, according to his Works. Surely, if you have any Knowledge of God, or his Holy Word, you muſt be ſo far from thinking ſuch a Church infallible, that you muſt perceive that ſhe is blinded by a Deſire of *filthy Lucre*; and is compoſed chiefly of thoſe falſe Teachers of whom St. Peter ſays, *through Covetouſneſs ſhall they with feigned Words, make Merchandiſe of you, Sporting themſelves with their own Deceivings, while they Feaſt with you. Beguiling unſtable Souls; an Heart they have exerciſed with covetous Practices*, curſed Children. *

* 2 Peter ii. 3, 13, 14.

THE

THE Saints made no ſuch boaſt.—Jacob confeſſes, *I am not worthy of the leaſt of all thy Mercies.* * And Job, who *had none like him, a perfect and upright Man*, ſaid, *I abhor my ſelf in Duſt and Aſhes.* † And Daniel *who was greatly beloved, confeſſed his own Sins, as well as the Sins of the People* to Almighty God. ‡

GOD declares againſt the ſinful Land, that though *Noah, Daniel* and *Job were in it, they ſhould deliver but their own Souls, by their Righteouſneſs.* §

WHAT Creature dare plead Purity before God? How much more preſumptuous is it, to have a Stock of Merit to ſpare to others? *God chargeth his Holy Angels with Folly.* ‖ Perhaps you did not know that! How much more abominable is Man? *All our Righteouſneſs are as filthy Rags.* ** *If the Righteous then are ſcarcely ſaved*, what Merits have they to ſpare to others? Eſpecially when we conſider further, that even *they*, the moſt Righteous, *are not ſaved by Works*, it is *by Grace* they are *ſaved*; not of *Works alone, leſt any Man ſhould boaſt.* ††

YOU ſee, my dear Brethren, that no Man can be ſaved by any Faith, but his own. And God will reward every one according to his

* Geneſis xxxii. 10.
† Job xviii. 5, 6.
‡ Dan. vi. 9.
§ Ezekiel xiv.
‖ Job xv. 15.
** Iſa. lxiv. 6.
†† Epheſ. ii. 8, 9.

own Works, not the Work of others.* Miſerable then, muſt be the Souls of thoſe, who are in Purgatory, if they are to ſtay there, until delivered by Money, or Works of Supererogation of others! But, praiſed be God! *we have not ſo learned Chriſt*; and we acknowledge before God, and the World, our own Vileneſs; and that we are ſaved, *not by Works of Righteouſneſs which we have done*, or any *other for us*; but *according to his Mercy, he ſaved us through Jeſus Chriſt our only Saviour.* † Beſides, let us conſider, that there are *Degrees* of *Glory* in *Heaven. As one Star differeth from another Star in Glory, ſo ſhall the Good be in Glory*, after the *Reſurrection* from the *dead* ‡; therefore, if any Man could poſſibly ſupererogate, or have more Merit than enough for himſelf, yet he has nothing to ſpare; this again ſhuts up Purgatory for ever. Oh miſerable Deluſion!

To ſuppoſe that purging from Sin, in another State after Death to be neceſſary, before a Man can appear before God, is downright Nonſenſe, as well as downright Impoſition. It is depreciating and making light of the Blood of our Redeemer, which waſhes away every Stain, and purgeth every Guilt in the true believing and repenting Sinner.

The Doctrine of Purgatory is intended to cheat you of your Money; and it would be well for you, if it was no worſe. It is alſo too often ruinous to the Souls of many, who in Expecta-

* Matth. xvi. 27.
† Titus ii. 5, 6.
‡ 1 Cor. xv. 41, 42.

tion

tion of this Purging from Sin after Death, preſume to live here more careleſs; who die in theſe vain Hopes, truſt in their own Money, in the Merits of others, and the Prayers of Holy Church. Therefore, my dear Brethren, for God's ſake, for the ſake of your precious Souls, let me intreat you to conſider what hath been ſaid to you. It is of the utmoſt Importance, it is intended for your good, both here and hereafter. Whether you will turn to the true and right Way, and ſerve God, as he hath directed, and poſitively commanded us, in the *Holy Scriptures:* Or, whether you will be ſtill miſguided and miſled, by deſigning Men, whoſe *Godlineſs is Gain* ; can be nothing to me. But it muſt be of the *utmoſt Conſequence* to *you.* You may be certain, if you will think a little ; if you will conſult your own Hearts, and the Holy Goſpel ; that what I have here faithfully laid before you in the Spirit of Love and Meekneſs, is both for your *temporal* and *eternal Good.* It is an earneſt Endeavour, (I pray God it may ſucceed) to bring you out of *Error* and *Darkneſs* ; out of *Superſtition* and *Vanity*, into the clear Light of the Goſpel of Chriſt ; to ſerve God as taught us by Chriſt and his Apoſtles ; as univerſally practiſed by the Chriſtian Church in it's Purity, by your Church, before Popery had taken Place in it, before crafty and worldly minded Men, whoſe aim was the Dominion over Conſciences, and whoſe Kingdom was of this World, before they dared to wreſt and pervert the ſacred Scriptures, to ſerve their worldly, filthy Purpoſes.

OF THE

SUPREMACY AND INFALLIBILITY OF THE POPE.

YOU have been taught to believe that the Church of Rome is the Mother Church; and the Pope Supreme Head over all Chriſtendom. Now let us ſearch the Scriptures, whether we can find there any Foundation to ground theſe Preſumptions upon; namely the Pope's Supremacy; the Superiority and Infallibility of the Church of Rome.

IF the Church of Rome cannot prove itſelf to be the *firſt* Chriſtian Church, nor any Promiſes made to her in particular, in the Holy Scriptures, above any other Church, it is vain and *arrogant* in her to aſſume Superiority over *all*, or indeed any other Churches: And very *preſuming* to pretend to Infallibility.

IT is certain there is nothing of this in Scripture, but the very contrary. This Doctrine of Supremacy and Infallibility, has been invented of late, by artful and wicked Men, to carry on their Deſigns the more effectually againſt weak and ignorant People; very well knowing that the *ignorant love* to be *deceived*; and that they are more eſpecially deceived by great and pompous

pous Titles. It ſounds greatly in the Ears of ignorant People, when they are told, that they are of the firſt, the true and infallible Church.

Now let us examine a little into this Matter; and let the *Scriptures*, *Hiſtory*, and *common Senſe* determine it. Men may tell us what they pleaſe, but we are to believe only thoſe Things which can be proved.

The Church of Rome was by *no* Means, the *firſt* Chriſtian Church. The Church at Jeruſalem was the firſt Chriſtian Church. It was there planted by Chriſt himſelf, and from *thence* it was to be propagated into other Countries, but *beginning at Jeruſalem*, as we read in the 24th Chapter of St. Luke. So it is manifeſt that the Jewiſh Church, that is, the Chriſtian Church at Jeruſalem, was the *firſt*, and the *only* Church for ſome Time; and *ſhe* it was, that converted the Roman and other *Heatheniſh* Churches. And it is as plain from Scripture, and Eccleſiaſtical Hiſtory, that other Heathens were converted to Chriſtianity *before* thoſe of Rome.

The Heathens of Antioch, Athens, Corinth, were converted to Chriſtianity before the Romans. The Banners of Chriſt were firſt ſet up at Antioch; for we read in the 11th Chapter of the Acts of the Apoſtles, that the Converts to Chriſtianity, were *called Chriſtians firſt* at Antioch.

The New Teſtament was originally written in Greek for the uſe of the Greek Church. The Latin

Latin Church, or the Church of Rome ſucceeded in point of Time, and it is plain from the Scripture, the written Word of God, that the Church of Rome was not the firſt Chriſtian Church. I mention as little as poſſible of Church Hiſtory to you, becauſe you may not be learned enough to know much of it; but you *may* know, and you *ought* to know the Holy Scriptures. It is out of *theſe ſacred Truths*, I would argue with you, that you *cannot* be *impoſed* upon unleſs you will moſt wilfully and obſtinately ſhut your Eyes, and perſevere in believing the Impoſitions of vain Men, before the plain, unerring Word of God. Nothing can be plainer, than that there is not one Word in *all* the Scriptures of any one Chriſtian Church being *ſupreme*, or *above* another.

LONG after there was a Church of Rome, the Biſhops thereof never once thought of her Supremacy; and much leſs did they think of her Infallibility. No! my Brethren, theſe Uſurpations and Preſumptions are of much later Date; and were founded upon Pride and Bloodſhed.—The *firſt* Pretence to this Supremacy was ſet up by John Biſhop of Conſtantinople, againſt which Pretence, Gregory then Biſhop of Rome, ſaid; "That though his See of Rome had always the "Precedence of Conſtantinople, yet *none* of his "Predeceſſors, the Biſhops of Rome, had ever "aſſumed ſuch an arrogant Title, (which he "calls) a *Luciferian* or *Deviliſh* Pride, and de-"clares him, who ſhould take it to be the Fore-"runner of Anti-Chriſt." Theſe are the Biſhop of Rome's own Words. Yet (obſerve) his next Succeſſor, but one, *did take it*, and that

was

was Boniface the third. And *this* was the Way he got at it. Boniface agreed with a Villain called Phocas, who was Captain of the Guard to the Emperor Mauritius, that in Caſe he would murder his Maſter, the Emperor, and ſeize his Throne, Boniface would acknowledge the Traytor as Emperor. And Phocas the Traytor, was on his Part, to own Boniface as Pope, and univerſal Head over the Church. This was more than ſix hundred Years after Chriſt. Phocas did murder his Maſter Mauritius, and his ſix Children, together with all his Friends and Relations. Five of the Children he cauſed to be butchered in the Preſence of the Father. It is to this Monſter of Iniquity, inſtigated by the Devil, and a proud, ambitious Biſhop of Rome, that, that Church owes her Supremacy. This was the Beginning of violating that Liberty, wherewith Chriſt made us free. What Villainy and Deſtruction ſince proceeded from it, is too notorious to be denied. I ſhall mention only theſe that follow. By *this*, the Pope aſſumes a Power to excommunicate all Chriſtians whatever, if he ſhould ſo pleaſe to do. All Chriſtian Kings, Princes, &c. and Bellarmine, one of the moſt flattering Champions for the Pope's Supremacy, hath theſe very remarkable Words, " If " the Pope ſhould command the *Practice* of " *Vice*, and *forbid Virtue*; the *Church* is *bound* " to *believe Vice* to be *good*, and *Virtue* to be " *wicked*." *

* Bellarmine de Rom. Pont. L. 4. C. 5.

And the Pope's own Canon Law runs thus, "If the Pope was ſo wicked as to carry with "him innumerable People by Troops, as Slaves "to Hell, to be with himſelf forever tormented, "yet no mortal Man, muſt preſume to reprove "him, becauſe he is Judge of all, and himſelf "to be judged of none." †

Behold this Machine of human Invention. Surely I need not make any Remarks on it.

The Biſhops of Rome, in the firſt Ages of Chriſtianity, like the Biſhops of other Chriſtian Churches, when Men made uſe of their Reaſon, and before cunning and flattering Divines found out the uſe of Infallibility for the Popes, wrote in the moſt mild and perſuaſive Manner, as "we exhort, we beſeech you for the Lord's "ſake." But when Supremacy and Infallibility were found out, it was then "we declare: we "*command all Men* to *obey*, to comply, on Pain "of *Damnation*, on incurring the Indignation "of the Almighty." And as if this was not ſufficient, they add, "of the Apoſtles, Peter and "Paul." One would wonder how ſuch horrible bare-faced Stuff could prevail with rational Creatures to give up their Senſes. But the Church from the ninth Century to the Reformation, was inconceivably ſunk into the groſſeſt Ignorance, Superſtition and Credulity.

† Decret. Part 1, Diſt. 40.—and Canon 6.

THE Unity of the Church was ſtrictly obſerved over all the Chriſtian World, 'till a proud, wicked, and ambitious Biſhop of Rome, broke it. There was one Faith and one Spirit, from which the Church was called one Body all over the Chriſtian World. The Unity of the Spirit, was their Unity with God; and the Bond of Peace, was the Unity of the Churches with one another, as Members of the ſame Body. 'Till then, one Faith was confeſſed by all, in the Apoſtles Creed. Long after the Pope, called Pius, added twelve Articles of Faith; and theſe additional Articles, being tacked to the Holy Scriptures, were received into the Church of Rome; and from that Time, the Church of Rome claimed the Title of *Infallible*.

STRANGE Preſumption! that vain ambitious Men, who had preſumed to add Inventions of their own, to the written Word of God, and held them in equal Authority, ſhould be deemed infallible! Not one of the Apoſtles ever preſumed to be ſo. They were all fallible Men. St. Paul *withſtood*, or *oppoſed St.* Peter *to his Face, becauſe he had been blameable.* *

No *one* Man, nor any *Body* of Men can poſſibly be infallible: For, if there ever had been ſuch a Thing as Infallibility, and Supremacy, ſurely the Scriptures would not have been ſilent about them; but would have directed us, *how* and *where* to find them out.

* Gal. ii. 11.

IN

In Support of this Doctrine of Infallibility and Supremacy the Church of Rome perverts the plain Meaning of the following Text of Scripture, *Thou art Peter, and upon this Rock, I will build my Church, and the Gates of Hell ſhall not prevail againſt it.* †

One would think it hardly poſſible to wreſt this plain Portion of Scripture to ſerve a *temporal* Intereſt. It is very manifeſt to any one who will read this 16th Chapter of Matthew, and the Scriptures parallel to it, that *this Rock*, on which the Church was to be *built*, was not St. Peter, but the *Faith* which St. Peter *confeſſed* in the 16th Verſe, in theſe Words: *Thou art Chriſt the Son of the living God*; on this *Faith* the Church, *my Church*, as Chriſt here calls it, that is, the *whole Body* of *Believers*, wherever it was, ſhould be fixed; and *while* it continued in this Faith, the Gates of Hell, all the Powers of Darkneſs, ſhould not *prevail againſt it*. What can this have to do with Supremacy and Infallibility?

There is no Church but may err, and fall off from this Faith, and Purity of Doctrine. This is too plain both from Scripture and Experience.

It is the very Caſe with the Church of Rome. It was the Caſe of the Jewiſh Church. Obſerve

† Matth. xvi. 18.

what

what the Prophet Jeremiah ſaith. *At what Inſtant, I ſhall ſpeak concerning a Nation or Church to pluck it up, and to pull it down, and to deſtroy it; if that Nation againſt whom I have pronounced, turn from their Evil; I will repent of the Evil, I thought to do them: And what Inſtant I ſhall ſpeak concerning a Nation or Church, to build and plant it; If* IT DO EVIL *in my Sight,* THAT IT OBEY *not my Voice,* THEN *I will repent of the Good, wherewith I ſaid I would benefit them.* *

THE Prophet Malachi, ſpeaking of the Prieſts, who had corrupted the Law, ſaith, *ye are departed out of the Way; ye have cauſed many to ſtumble at the Law.* †

THUS did God ſpeak to the Jewiſh Church by the Prophets, but ſhe underſtood them not; but thought ſo much of the Promiſes made to her, as if they were unconditional, let her be as wicked as ſhe would. And this hardened her againſt the Prophets, whom ſhe perſecuted for this Reaſon, as Enemies to the Church. As you may read in the Prophet Jeremiah. ‡ *Come let us deviſe Devices* againſt Jeremiah, *for the Law ſhall not periſh from the Prieſt.* Here the Jewiſh Church ſtuck in her Infallibility; and here the Church of Rome ſticks in her Infallibility to this Day.

* Jer. xviii. 7.
† Mal. ii. 7.
‡ Jer. xviii. 18.

It is not to the Jewiſh Church alone, theſe Threatnings are pronounced, but alſo to the Church of the Gentiles. It is very remarkable what St. Paul ſaith to the very Church of Rome particularly. *Thou ſhalt be cut off, if thou continueſt not in the Goodneſs of God.* * This Threat is now making quick Progreſs towards its fulfilling; her Innovations, Impoſitions, and High-mindedneſs, are become abominable, even to thoſe of her own Communion, whoſe Eyes are open.

Her Jeſuitical Tenets are a Shame, a Scandal, and the Bane of Society. Antichriſtian in their *Religious*, and deſtructive in their *Political* Principles: Deſervedly baniſhed from even the Roman Catholic Countries. The Pope's Supremacy and Infallibility derided and laughed at by all the Powers in Europe, even by thoſe of his own Communion. The *Pride of Babylon is fallen*: And that uſurped Power which held Kings and Emperors in Ignorance and Subjection, is moſt deſervedly, moſt happily humbled. That Pride ſo contrary to Chriſtian and Apoſtolic Humility. *Learn of me for I am meek and lowly*, ſaith the Saviour of the World.† And his Holy Apoſtles declare, *We have not Dominion over your Faith, but are Helpers of your Joy, for by your own Faith ye ſtand.* ‡ *We are not Lords over God's Heritage, but Enſamples to the Flock.* §

* Romans xi. 22.
† Matth. xi. 29.
‡ 2 Cor. i. 24.
§ 1 Pet. v. iii.

Not

NOT *one* of the *Primitive* Churches pretended to Supremacy and Infallibility. No nor even the Church of Rome 'till of late. In all Diſputes which aroſe in the ancient Church, there is not one Word to be found of any Church's Pretenſions to Infallibility. For if there had been ſuch a Thing, it would have been made Uſe of, as the readieſt Means for putting an End to ſuch Diſputes. But the Method taken to decide theſe Diſputes was an Appeal to the ancient Uſage of the firſt and Apoſtolic Churches. And above all to the Holy Scriptures, which all unanimouſly agree to be the intire, unerring Rule of Faith. And *it is to theſe ſame Holy Scriptures I moſt earneſtly recommend* YOU.

THIS was the Caſe *invariably*, at leaſt, for five hundred Years after Chriſt.

IT is abſurd to imagine *there ever was, or ever can be*, ſuch a Thing as Infallibility in any Church on Earth. Scripture, Reaſon and Experience contradict it. But how extremely vain is it in the Church of Rome particularly, to pretend to it, as ſhe does not know where to find it. Some will have it to be in the Pope; others in general Councils; ſome here, ſome there. One Pope, or one Council is deemed *Infallible*; another Pope, another Council ſucceed, and decree the *former heretical* and *erroneous*, Pope againſt Pope; Council againſt Council. Theſe are fine Proofs of Infallibility! There is no greater Difference amongſt any Sort of Men, upon any

any Subject whatever, than there is among Divines of the Church of Rome, concerning her Rule of Faith, and Infallibility. Every one of their different Opinions about it, is a flat Contradiction to all the others, ſo that if *one* be true, *all* the reſt muſt be falſe. Nothing that is merely human, nothing created can poſſibly be infallible. The Angels fell: * Adam fell: The ſeven Biſhops which were the ſeven Stars in the Right-Hand of Chriſt fell: † All theſe were fallible. How then dare any Church now preſume on Infallibility? How dare the Church of Rome pretend to it, which is ſo greatly fallen from the primitive Faith and Doctrine; which hath ſo groſsly perverted the Holy Scriptures; and ſhamefully impoſed for Doctrine the Traditions and Inventions of Men, calculated on Purpoſe to cheat you of your Subſtance, and your Senſes, to make to itſelf a Temporal Kingdom; to ſit at eaſe in Wealth and Wickedneſs; to keep you in Ignorance and Subjection. They have denied you the Right, and free Uſe of the Goſpel, in that Language which you do underſtand; and inſtead thereof mumble Prayers and Superſtitious Fables in a Language, at this Time, ſpoken in no Nation under Heaven. I have heard ſome of you make an Excuſe for your Service being in Latin, "*becauſe it is the moſt univerſal "Language.*" It is no wonder you will be deceived by others, when you take Pleaſure in deceiving yourſelves. The Latin, is a dead Language, and underſtood only by Scholars, and is

* Jude vi.
† Rev. ii.

not

not ſpoken by any People on Earth, this Day. How can you ſubmit to ſuch bare-faced Impoſitions?

My dear Brethren, in Jeſus Chriſt, what I have ſaid to you in this little Tract, is plainly to ſhew you, in as ſhort a Compaſs as poſſible, the Errors that are at this Time in the Church of Rome. They are in direct Oppoſition to the Goſpel of Chriſt, and the Doctrine of the Holy Apoſtles; and conſequently of the Catholick Church. * It is Chriſtian Charity, the Love of Souls, and the Glory of God, that prevailed on me to *Write* theſe Things to you; and I truſt the Intereſt you muſt have in them, will prevail on you to *read* them, *over* and over again; and examine and compare them with the Holy Scriptures.

Your Prieſt may, perhaps, requeſt, moſt likely *command* you, either not to read them; (which if they do you muſt allow is not fair and honeſt) or, they may endeavour to perſuade you, that what I ſay, is miſrepreſented, or aggravated, by an Heretic, or a Miniſter of a falſe, or fallen Church; or any other opprobious Name they ſhall pleaſe to give, in Order to keep you ſtill in Ignorance. All I deſire you to do, and it is but juſt and right, you ſhould do it, is, neither to

* Catholic Church, is the general or univerſal Church; that is, the Body of true Chriſtians, whereever they are, who worſhip God in Spirit and Truth, according to the Purity of the Goſpel.

believe

believe their *Report*, or *mine*. Believe not the bare Word of either; *ſearch* the *Scriptures*, which your Redeemer commands you to do; it is your indiſpenſable Duty. Let them be your Guide. They cannot err, for they are written for our Inſtruction, as the Holy Spirit of God indited. By comparing *theſe Errors*, theſe *Corruptions*, which have of late, diſgraced your Church, with the Word of God, you will clearly ſee, and wonder, how groſsly you have been impoſed upon by Men, whoſe Aim has been to keep you in the Dark, to ſerve their own filthy Purpoſes, and for Lucre ſake. It is amazing the Roman Catholics of Ireland, above all others, ſhould ſtill continue to be the moſt bigotted, the moſt ignorant of all Papiſts, in a Country where there is no Inquiſition.* Where the Romiſh Clergy dare not openly ſhew and exerciſe their Tyranny. Where the Laws are ſo juſt, and ſo protecting to all. Where the Religion of Chriſt is taught and profeſſed, openly and purely; where the Bible, that ſacred Word of God may be ſo eaſily had and read.

It is indeed amazing, and grievous too, to ſee ſo many in this Kingdom, notwithſtanding ſuch

* The Inquiſition is a Tribunal in ſome Romiſh Countries, where the Power of the Clergy is exerciſed with ſuch Injuſtice and Cruelty, as was never thought of by the moſt Savage Barbarians. So contrary to the Commands and Example of the Holy and mild Jeſus; who every where in his Goſpel, forbids Cruelty and Oppreſſion. And ſtrictly commands all his Followers to love, even their very Enemies.

Advantages, ſtill continue ſo ignorant, ſo ſuperſtitious, ſo obſtinately obedient to the Impoſitions of their Prieſts: When every other Nation of the Popiſh Communion, plainly ſeeing the Tricks, and Corruptions, which have crept into their Church, are ſtruggling hard to throw off the intolerable Load. How happy would theſe poor Wretches think themſelves, if they were here, where you now are, Subjects to ſo good and ſo mild a King, free from lawleſs Tyrants, where not a Hair of your Head can be touched, without your own Permiſſion. And *would you wiſh* to change your Government, your Laws; your Peace and Quiet, your Property and your Lives; for a Tyrannical Dominion, for abject Slavery, for a Tyrant to reign over you, who might take away your Property, your Liberty, your Lives; the Lives of your Wives, your Children: And againſt all theſe you would not dare to complain. What is infinitely worſe, your very Souls are in Danger from ignorance and idolatrous Superſtition.

The glaring Impoſitions of the Church of Rome; The intolerable Inſults and Tyranny of the Pope and his Clergy; their dangerous Tenets in Reſpect to Government, have juſtly raiſed the Indignation of almoſt every Power in Europe againſt them.

The King of France, no longer regards thoſe Bulls and Decrees, once ſo formidable to all Monarchs governed by Prieſts.

THE King of Spain, having found out the Wiles of the Jeſuits, hath wiſely diſſolved that moſt dangerous Society, and baniſhed them out of his Dominions; hath circumſcribed the Power of the Clergy in general, and the horrible Inquiſition in particular. Thus the *Reformation* hath begun in Spain.

THE Portugueſe have petitioned their King to permit them to have the Holy Scriptures faithfully tranſlated into their *own* Language, thinking it but juſt that they ſhould be as well acquainted with the Laws of God, on which the Salvation of their Souls depend, as with the Laws of their Country which relate to this Life only. Had they attempted ſuch a Thing fifty Years ago (however juſt and reaſonable) they would have ſuffered the cruelleſt Tortures of the Inquiſition.

IN ſhort all the Catholic Powers are unanimouſly joined to lower the Pride, and the Inſults; to diſcloſe the Intrigues, and reform the Corruptions of the Romiſh Clergy. To diſſolve the Monaſteries and ſuppreſs the Nunneries; thoſe infamous Seminaries of Idleneſs and Diſſoluteneſs: An immenſe Loſs to the Public, and abominable Scandal to the Chriſtian Religion.

NOTWITHSTANDING the Errors and Corruptions of Popery are ſo glaring to all the Powers abroad; yet *you* will ſtill be miſguided.

YOUR Prieſts, no Doubt, will uſe all their Arts (and God knows how many they are) to hold you

you on in Ignorance and Superſtition. From what Motive I will leave you to judge. By *this Craft we have our Wealth*, ſaid Demetrius. *

THEY may, I ſuppoſe they will tell you, that the Church of Rome is the *firſt*, and *only true* Catholic Church; and this ſhe claims from St. Peter. I have made it appear to you very plainly; that the *firſt* Chriſtian Church was at Jeruſalem; and that in our Saviour's Days, and for ſometime after, the Romans were Heathens, and continued ſuch after thoſe of Antioch, Epheſus, Athens, Corinth, and other Heathens and Jews had embraced the Chriſtian Religion, or the Catholic Faith, which is the ſame. For the Catholic Faith or Church is that, which is free from Traditions and Additions of Men, wherever it is, whether at Rome, or at Antioch, in Europe, or in Aſia, in Africa or America. No matter where, for it is the Doctrine, not the Place, that makes the Religion of Chriſt to be Catholic. If you will look into any Dictionary for the Word Catholic, you will there find that the Meaning of it is, *univerſal* or *general* or *through the whole*; and therefore it is, that *we* in the Apoſtle's Creed confeſs our Belief in the Catholic Church, that is, in the Chriſtian Faith, wherever it is profeſſed, according to the Purity of the Goſpel, free from the Inventions and Additions of frail and weak, or wicked and artful Men.

* Acts xix. 25.

As to your claim from St. Peter, it is a fooliſh one, as well as a falſe one. For it happened, unluckily for you, that there is not one Text in the whole Scriptures, that mentions St. Peter's ever having been Biſhop of Rome.

YOUR Prieſts bid you aſk "where was the "Proteſtant Church before Luther and Calvin's "Time." However this very ſilly Queſtion may influence the ignorant, the Anſwer to it is as plain and obvious, as if it were aſked how many Suns or Moons there are which we generally reckon to enlighten this Earth. Neither Luther or Calvin have changed the Religion of Chriſt; but *they* were ſome of the *firſt* and happy Reformers of the Chriſtian Religion, from Popery and Superſtition; they *proteſted* againſt the Errors and Corruptions, that had crept into it, and had ſhamefully taken Place in it, to the great Diſgrace of it, contrary to the written Word of God, and the pure Doctrine and Faith of the firſt and primitive Churches.

THERE is another Thing which your Prieſts would endeavour to make you believe, when they tell you that, "Your Church hath ſo "many Comforts which our Church hath not." Indeed, my Brethren I am very ſorry I muſt confeſs, that your Church hath *many* Comforts, as ſhe calls them, as *Indulgences*, *Abſolutions*, and *Promiſes* of *Heaven*, on ſuch Conditions as the Goſpel of Chriſt knows *nothing* of.

MY dear Brethren, be no longer deceived; theſe are *falſe* Comforts, and moſt fatally deceive

ceive your poor Souls. They are without Doubt, of Comfort—of Service—of Value—to your Prieſts. But ſuch Deceits, ſuch Impoſitions are deteſtable; and it was againſt ſuch, that our firſt Reformers, *proteſted*, ſuffered, and ſhed their Blood. It is againſt theſe Deceits and Deluſions, againſt theſe Errors and Impoſitions, I now proteſt, I warn, I exhort, I beſeech you, in the Name of God, and for the ſake of your precious Souls, to conſider; oh moſt ſeriouſly to conſider.

And may God bleſs theſe poor Endeavours for your Good, and give you Grace and Peace, all ſpiritual and temporal Bleſſings.

Amen and *Amen.*

FINIS.